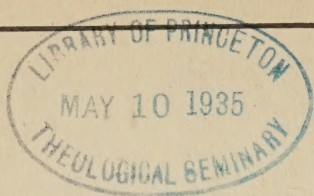


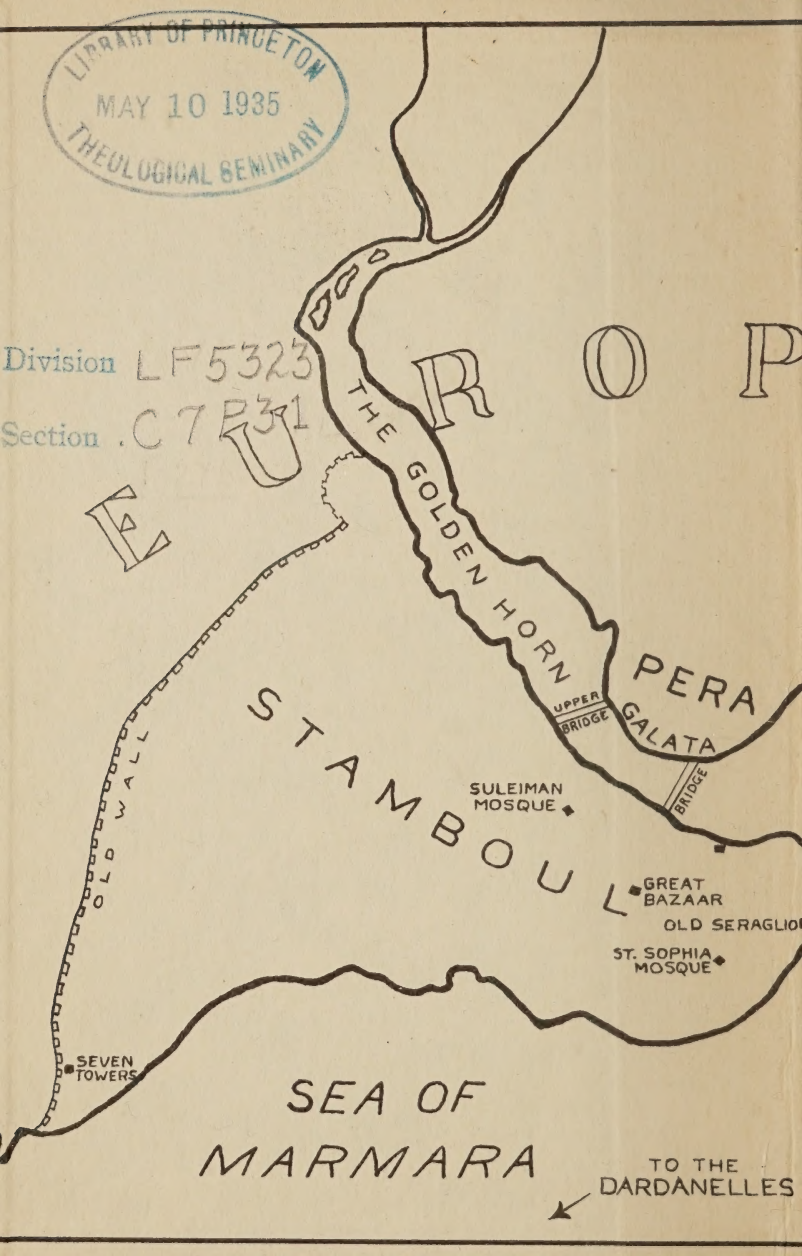
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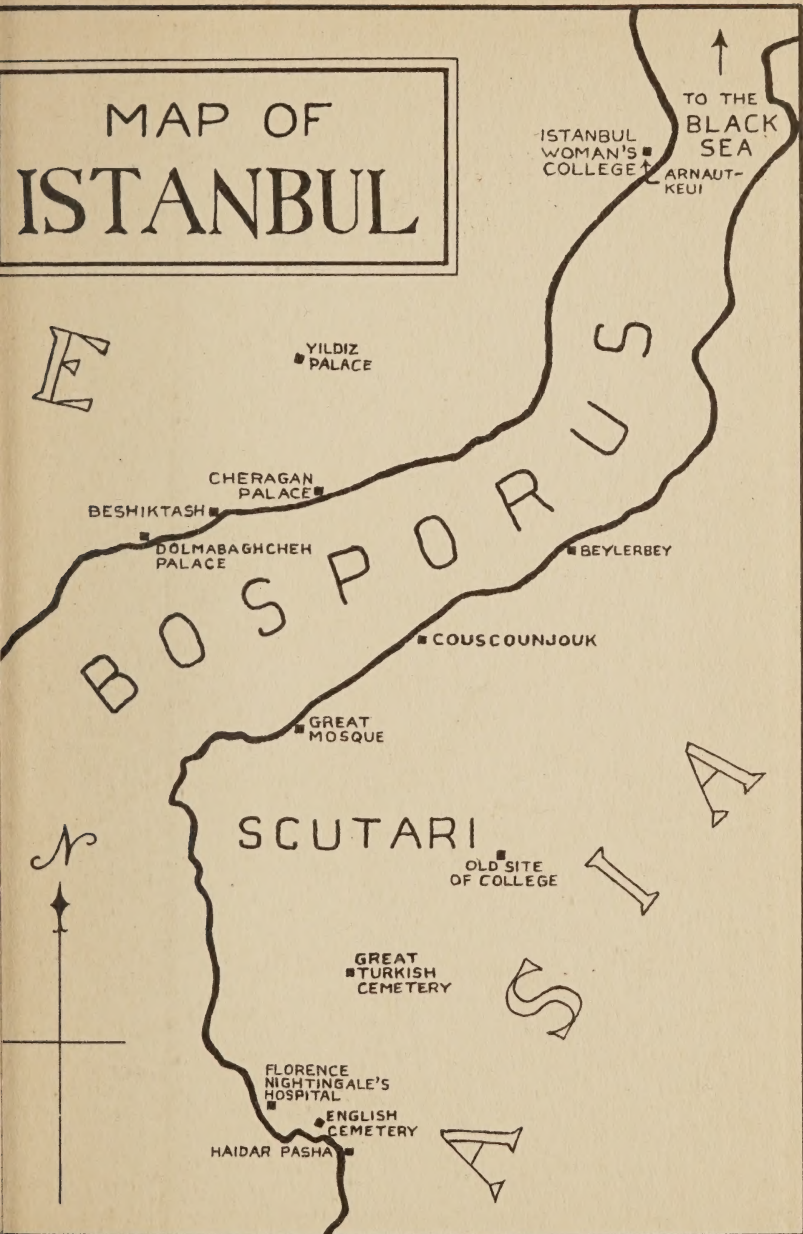
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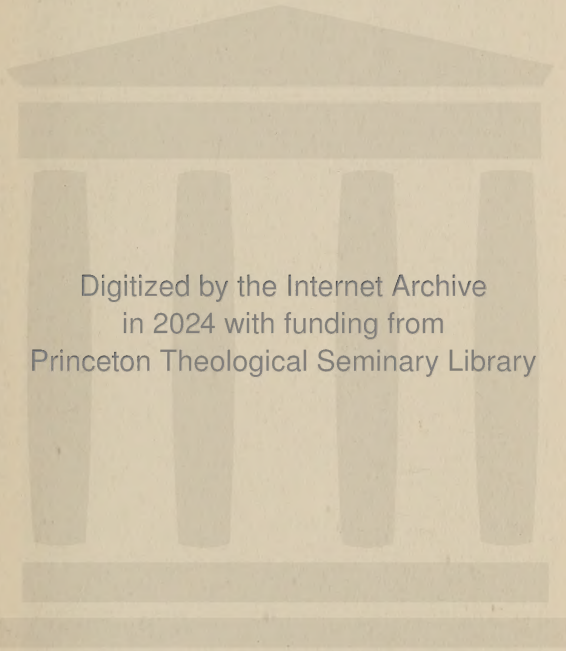
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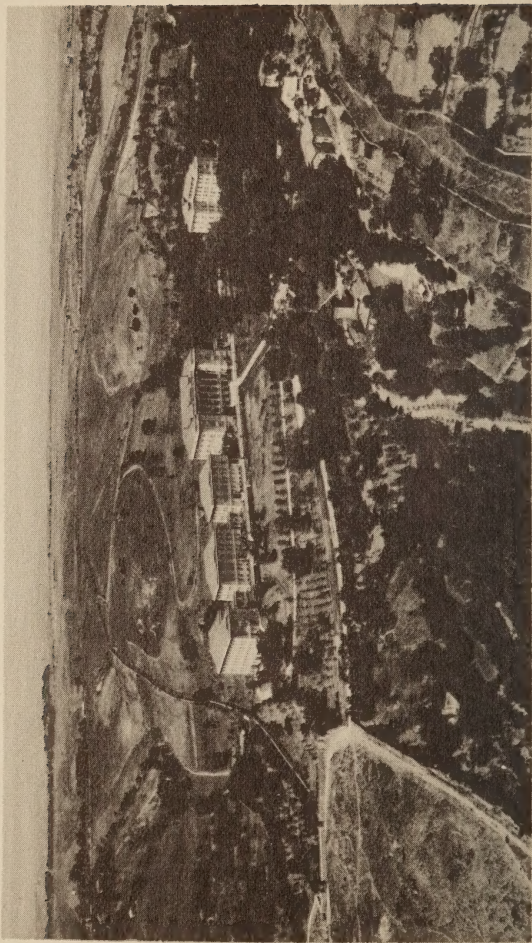
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A BOSPORUS ADVENTURE



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ISTANBUL WOMAN'S COLLEGE

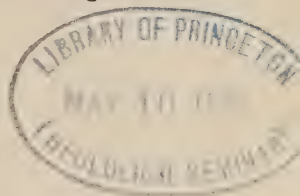
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A Bosphorus Adventure

Istanbul (Constantinople) Woman's College

1871-1924



By

MARY MILLS PATRICK

President Emerita of Istanbul Woman's College



STANFORD UNIVERSITY PRESS
STANFORD UNIVERSITY, CALIFORNIA
LONDON: HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS

STANFORD UNIVERSITY PRESS
STANFORD UNIVERSITY, CALIFORNIA

LONDON: HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS

THE BAKER AND TAYLOR COMPANY
55 FIFTH AVENUE, NEW YORK

MARTINUS NIJHOFF
9 LANGE VOORHOUT, THE HAGUE

THE MARUZEN COMPANY
TOKYO, OSAKA, KYOTO, SENDAI

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PRINTED AND BOUND IN THE UNITED STATES
OF AMERICA BY STANFORD UNIVERSITY PRESS

PREFACE

THE city known for many centuries as Constantinople was founded in 658 B.C. Originally called Byzantium, it was not until A.D. 328 that Constantine the Great conquered and renamed the city. The present name of Constantinople is Istanbul, not to be confounded with Stamboul, the oldest part of the ancient city. It lay, originally, between the Sea of Marmara and the Golden Horn, on what was called Seraglio Point because the palaces of the old sultans were there. The waterways around the city are intricate and far-extended. The Bosphorus, the strait which connects the Marmara with the Black Sea, is eighteen miles long and varies greatly in width, being only one-half mile wide in its narrowest part and two and three-quarters miles wide at its northern end.

The Republic of Turkey proves the possibility of a new creation in national thinking. President Mustapha Kemal brought modern Turkey into existence, as old methods and standards gradually ceased to control. The Turkey of today marks an era in the history of the Near East. It is one of the progressive republics of modern times.

As old methods and ideals gradually disappeared in the land, an educational institution was coming into existence—Istanbul Woman's College. The

foundation of this college was laid in the latter part of the last century.

Caroline Borden was an enthusiastic leader among the trustees of this institution. From 1871, the date when it was founded, to 1921, the year of her death, the college was her special interest. Under her influence it grew and developed. During the whole of that period her efforts were untiring along both financial and educational lines. She was in a sense the real author of the following pages. Under the pressure of great difficulties she wrote a history of the college, carefully composed and dictated (for during the latter part of her life she was almost blind), but never published. To her account I am indebted for many exact records of dates and events in the history of Istanbul Woman's College.

I would acknowledge further generous assistance and suggestions from Dr. Louise B. Wallace, former Dean and Vice-President; Dr. Isabel F. Dodd, Professor of Art and Archaeology in the college for many years; and Elizabeth Clarahan, Professor of Education and Principal of the High School. I am greatly indebted as well to Henrietta H. Sisson for assistance in preparation of the manuscript.

M. M. P.

PALO ALTO, CALIFORNIA

May 1, 1934

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**TURKEY IN THE TIME OF SULTAN AZIZ,
1861-1876**

THE LAST ERA OF OLD TURKEY

PRESIDENT MUSTAPHA KEMAL has created a new Turkey in which freedom and progress are the basis of development. Education for women is now no longer an adventure, but a necessary element in national life and a law of the land.

The great achievement of President Kemal seemed to represent a sudden change in historical sequence. Even a slight study, however, of the evolution of nations shows how gradual such a process must really be. The downfall of the old and the appearance of the new are never instantaneous. Yet the new creation often comes into being with apparent abruptness under the leadership of some great man.

Constantinople Woman's College had its birth in a startling period of Turkish history. It was established as an absolutely neutral element in an era of great political significance. The world center of gravity had long since shifted from Babylon, Assyria, and Persia, and was on its way westward.

Turkey of today is a country for Turks, as the United States is the home of a nation called American. Citizens of other lands may reside in the United States as foreigners. It is the same in Turkey. When Constantinople Woman's College was founded as a high school in 1871 this was not

so, but Turkey was a land of many nations all of which were there by their own right. The reign of Sultan Aziz, 1861-1876, was the final expression in the Turkish Empire of the former magnificence of Oriental life. Then followed the gradual downfall of the old and the evolution of the new state, but modern forms of government were not acknowledged as an ideal until 1908 with the movement of the Young Turks.

Turkey for four centuries had been regarded as a major European power. The Empire was extensive. It was for the most part the Ottoman Empire of the fifteenth and sixteenth centuries. The Star and Crescent waved over Rumania in the southeast of the Balkan Peninsula; over Bosnia, and Herzegovina, Serbia, Bulgaria, and Albania to the north and west; over northern Africa even to the Atlantic Ocean; and over Syria, the Hejaz, Asia Minor, and the islands of the Mediterranean. Greece alone, in that part of the world, had gained her independence.

Thus Turkey was a land of many nations, creeds, and tongues. But the official language was Turkish, which was spoken by the dominant race. Other languages used were almost too numerous to be counted accurately. One could hear between twenty and thirty even while crossing the historic bridge over the Golden Horn. The language and religion of each nation were separately represented



PRESIDENT MUSTAPHA KEMAL

in national schools, in places of worship, in courts of law, and in a very elementary press.

The system of government was the old one of separate nations recognized as social entities existing within one state, dating back in Turkey to the Conquest of Constantinople in 1453. Obviously such a state could be governed and held together only by a strong, centralized military régime. Consequently newspapers were few in number, and supervision of printed matter was absolute until long after the time of Aziz. Indeed, the idea of the freedom of the press was completely alien to the minds of the different peoples which comprised the Turkish nation.

The Turkish army and navy were large and well equipped. The fleet was the third most important in the world. Men-of-war crowded into the harbor and collected in groups in the Sea of Marmara. They were distributed all along the Bosphorus, in the upper waters of the Golden Horn, and were stationed as far north as the Black Sea. From these ships cannon regularly boomed. At sunrise and sunset they were especially noisy, as if they wished to express their approval of those world events. On every public occasion they furnished a warlike atmosphere as a background to the festivities.

As was almost inevitable in view of the nature and the government of the Empire, the history of

Turkey is the story of many wars. Strange to say, however, the reign of the last sultan of the old régime was one of peace—otherwise the establishment of an American college in his metropolis would have been impossible. Even though there were no wars during the rule of Sultan Aziz, yet the power of his military control was never for a moment questioned. Warships were always in evidence on all sides in the many seas, straits, and bays around Constantinople.

GENERAL SOCIAL CONDITIONS

In Turkey everything was done on a grand scale. Crown jewels were set with large, rich pearls. Court robes were of magnificent fabrics embroidered in elaborate, intricate designs in gold and colors. There were heavy silks and velvets bordered with gold, and jeweled daggers decorated with diamonds. One of the most valued treasures of the old palaces was the sword of Othman, the founder of the Ottoman Empire in the thirteenth century. Its size was unbelievable. The handle, ornamented with jewels, had five divisions, one of them surmounted by a lion's head. Even the visiting cards of the sultan, if they could be called by such a modern name, were adorned with diamonds and other precious stones.

The magnificence of the old Turkish Empire was not based on education, for methods of life and

standards of knowledge were quite different from those of the present. Even the ability to read and write was not essential to social standing, for scribes could always be found to perform these servile functions. The international point of view had not then influenced educational standards to any great extent in the Near East, for each nation still pursued its own methods of estimating intelligence. There were separate schools in each nationality group, conducted in the language of the special nation. There was no general compulsory system of courses of study, but certain forms of culture held sway in the higher classes of society. A speaking knowledge of several languages was not uncommon. Rules of politeness were rigid and intricate. Cleanliness, as expressed in the frequent bathing enjoined by the Mohammedan religion, was demanded. Although these things were an inheritance of the past, in the 'seventies they still dominated life in Turkey and were in some respects in great contrast to the gradually spreading modern customs.

Work was carefully organized, the ruling class doing no labor. Servants and slaves were a part of the household, and heavy work was demanded of no one. Each performed his or her share and enjoyed the hours of rest that followed.

Time in itself had no distinct value in those easy days. Typical of the casual disregard for time

was the method in use for reckoning it until the latter part of the nineteenth century. Sunset was always twelve o'clock. That great event was marked by the firing of cannon from ships in the harbor and even to the upper Bosphorus. Thus, according to Western calculation, twelve o'clock came at a different time every day. Local affairs were arranged on that basis, but most Europeans preferred to set their watches and clocks by Western time. This caused constant confusion and frantic questioning by those who were leaving one part of the city for another. At what time, according to our reckoning, should I be at the wharf to catch a steamer at nine o'clock in the afternoon or one at four o'clock in the morning? Leisure combined with sunshine to produce simplicity in living conditions, excellent food, rest, and recreation. People in the streets and on the steamers plying up and down the Bosphorus gave small attention to reading, even if they knew how to connect printed words with information. There was no world-consciousness in the minds of the common people. They passed their days in just living—quietly happy.

A walk through a narrow, winding street in Stamboul, the more ancient part of Constantinople, or even in Pera, the foreign quarter north of the Golden Horn, would be over unyielding stone pavement, sometimes up steep, uneven steps. The

houses, of wood or stone, were crowded close together, often with alcoves jutting out over the street. Windows of rooms occupied by women were closely latticed. Public buildings were in marked contrast to the ordinary dwellings. Many of them were beautiful and imposing, some even being built of marble. Homes of members and relatives of the royal family and those of public officials were conspicuously elegant.

The slender minarets on the mosques everywhere were what especially made Constantinople unique among the capitals of Europe. The numerous picturesque mosques were well and solidly built. They were indescribably beautiful. There was an interesting legend regarding one of the smaller ones. It was called the "As if I Had Eaten" mosque, this being a literal translation of a more euphonious Turkish phrase. The donor had saved a few piasters on his food each day until he had enough money with which to build a mosque. He comforted himself in his moments of hunger, so the story goes, by saying, "It is the same as if I had eaten."

Life in the streets was full of color. Merchants often sat cross-legged on rugs in front of their shops in the old bazaars to proclaim their wares, and vendors were everywhere selling all kinds of fruits and sweetmeats.

Another feature of street life in old Constanti-

nople was the vast number of scavenger dogs. The city was full of them, even its byways and blind alleys. Each dog had its own territory a few feet in extent, and the refuse of the city furnished them food. They were fierce by nature, but did not attack people or notice carriages. However, a stranger riding on horseback through a street or a stray dog in the neighborhood would arouse great excitement among them. Early in the twentieth century they were exiled to a small uninhabited island in the Marmara, a few miles from the city, and the government gave orders that a fixed amount of bread should be taken to them at regular intervals.

The Turkish régime was a military autocracy, but strangely enough in one aspect of liberalism Turkey was far ahead of the rest of Europe. From the earliest centuries of Turkish rule Turkish women controlled their own property and were allowed to plead their own cases in courts of law. During the whole extent of Turkish history the influence of women in the state has consequently been extremely important. As a natural result of this attitude toward women, and the fact that men doctors were not always welcome in harems, Turkish women have long been prominent in the profession of medicine. Even the early women doctors were proficient in the use of simple remedies and were skilled in the duties of midwifery.

The words "harem," "veil," and "fez" are inti-

mately connected with life as it was lived in Turkey. The real meaning of harem is "forbidden," referring to the part of the house occupied by women. No outsider could enter this secret citadel; neither could inmates of the harem appear in public except on certain fixed conditions. The face of each was required to be veiled and her garments had to be sufficiently loose and flowing to conceal her figure. The old veils, however, made of thin white muslin and very picturesque, did not really hide personal beauty, but rather enhanced it. Men as well as women often had flowing robes and wore on their heads the old red fez. Certain privileged dignitaries replaced the fez with a white, green, or brown turban, according to their profession.

It is true that the Turkish people were taught that only those belonging to their creed could be saved in a future life, but that type of teaching was not in the old days peculiar to their form of religion. Other forms of sectarian religion in all lands claimed a monopoly of future salvation which was usually accepted by their adherents.

THE HISTORICAL CENTER OF THE CITY

Nature, climatic conditions, and historical evolution combined to produce on Seraglio Point, formerly the Byzantine Acropolis, a remarkable site

for the stronghold of the sultans. Its strategic location has long made it a prize sought after from the days when Xenophon and his ten thousand camped on the Asiatic shores of the Bosphorus. Down through the centuries, Philip of Macedon, Constantine the Great, Nicholas the Second, and Disraeli struggled to gain control of this ancient stronghold.

Even as late as the World War, possession of this old city has been the goal of European struggles. It is the key to the control of the land- and water-highways between Europe and Asia, and was never so prized as since the construction of the Suez Canal and the development of steam-, oil-, and electric-driven ships and airplanes. Quite naturally the Turks in the past, both men and women, rose in the strength of determined purpose to hold the strategic city.

Across this peninsula the Conqueror, soon after taking the city, built a heavy wall which reached from the Marmara to the Golden Horn. Within this wall, in the time of Aziz, the royal grounds extended down almost to the sea. Fine groves of plane trees and cypress flourished, and there was a park in which the royal family could enjoy the cool breezes from the upper Bosphorus. Great courts opened into each other, and there were elaborate palaces built by the old sultans for the imperial household in all its ramifications.

During the early part of the reign of Aziz the royal palaces largely centered on Seraglio Point between the Golden Horn and the Bosphorus. A secluded latticed corner overlooking the sparkling Bosphorus was arranged especially for the harem, and from the roofs and balconies of the palaces there was a grand outlook over Asia, Europe, and the picturesque waterways around Constantinople. Near the principal entrance was the fountain of Sultan Achmet, a beautiful specimen of Oriental art, designed by Achmet himself and erected about a century before the time of Aziz.

Within this area sultans were born, reigned, suffered, and died. It was one of the consecrated spots of history. Even in the time of Aziz, passing these sacred precincts on horseback was forbidden, nor was one permitted to carry an open umbrella or any other modern contrivance which would have been construed as an affront to the past.

The Acropolis was still the center of the city in 1875, and during the early part of the reign of Aziz the activities of the court were concentrated there, though they gradually extended far into Stamboul, as well as up the Bosphorus.

Apparently no vestiges of the old University of Constantinople remained until the time of Aziz. This institution, founded by Sultan Abdul Medjid in 1845, had once occupied the site later used by the Turkish War Office.

THE BRIDGE ACROSS THE GOLDEN HORN

The bridge across the Golden Horn formed a kind of public promenade in the city. Sooner or later everyone crossed it. It was a pontoon bridge built of wood, about a quarter of a mile in length, and extending from the point of Galata to the opposite shore in front of the mosque of Sultana Validé. Both these shores are in Europe, but in passing from Galata, north of the Golden Horn, to Stamboul one seemed to be entering the Orient. Possibly this was because of the large number of mosques in Stamboul and the Oriental characteristics of the long, covered bazaar. Galata, but more especially Pera, on the other hand, had been distinctly European since long before the time of Aziz.

Just below, on both sides of the bridge, were the landing-places for the steamers plying between the shores of the Bosphorus and coming from points near by on the Marmara and the Princes Islands, or the upper part of the Golden Horn. These landing-places all had stairways leading up to the Galata bridge.

The noises and cries heard on the bridge across the Horn were indescribable. Each herald of a carriage or leader of a group would call out to clear the way, possibly for a prince of the Empire in his royal carriage with a long retinue of mounted attendants. In crossing one had to look well to

one's step, for now there might come a long train of camels fastened by a rope each to the one preceding, or perhaps there might be a porter carrying a piano on his back. The old bridge was a haven for the street dogs, for fragments of food often fell here and there from baskets and other receptacles borne on the backs of porters. Ordinary passers-by carrying loaves of bread under their arms would naturally toss a piece occasionally to hungry dogs, for kindness to animals is a characteristic of Turks.

If one stood leaning against the railing of the bridge for only a short time he saw a procession of people of many nations and classes of society pass before him, all hastening regardless of others, oblivious to the noise and confusion, each entirely absorbed in reaching his destination on one side or the other of this historic bridge. The hurrying throng represented a mosaic of races and religions, dressed according to different customs—Africans fresh from the desert, followed perhaps by Europeans in the latest modes from Paris. There were porters struggling under heavy burdens, with faces strained and streaming with perspiration. The carriages of the rich rolled by, each with a liveried kavass seated beside the driver. Next might come a Bedouin from the desert, his coarsely woven white robes covering even his head, or a dragoman from an embassy in a red or a blue broadcloth suit decorated with gold braid.

Turkish women in brightly colored silk robes and romantic white headdresses passed in crowds. Then a dervish with a tall, conical-shaped, stiff brown hat and heavy white or brown robe. But now all must stand back, for the carriage of an ambassador approaches, preceded by a galloping courier on horseback. There might be a group of Persians in high astrakhan caps, and next a Jewish merchant hurrying by, looking neither to right nor left, intent only on reaching his shop in the bazaar. Following him was perhaps a Catholic priest, heavily robed, counting his beads. Suddenly all would cry out "Make way!" and a large black eunuch would approach heralding a grand carriage of the royal harem. On the outside of it were painted flowers and birds, and within it rode pampered women from the palace dressed in dainty bright silks, of every color of the rainbow, their faces carefully veiled by transparent white muslin. Perhaps an African slave carrying a monkey came next, or a professional story-teller in the distinctive dress of his profession. Albanians were there, gorgeous in their blue costumes embroidered in gold and with pistols at their belts. An Arab horse, on which a prince was mounted, went by, and a row of attendants walked behind.

All along the sides of the bridge, beggars were seated. Each had a place which belonged by right to him or her, for both men and women followed

the lucrative profession of the mendicant. To give to one who asks is a command in Moham-medan teaching. A friend told me an interesting story in this connection which may very well be true. A rich man by mistake gave a beggar on the bridge a gold coin instead of a copper one. On discovering his error he returned and asked the beggar to correct the blunder. This the beggar did, and they entered into a friendly conversation. As dusk was falling, the beggar collected his belongings, started for home, and invited the donor of the coin to go with him. He led the way to a large, respectable house, where, once inside, a servant appeared to obey his commands. The beggar then changed his professional costume to a comfortable suit, and coffee and cigarettes were served to him and his guest!

DIPLOMATIC LIFE IN OLD CONSTANTINOPLE

International relations were not a subject for general conversation, although the foreign embassies were all centers of political struggle. Each diplomat was striving for ascendancy. Most of the embassies were situated in Pera, and the secret diplomacy of the period expressed itself in intrigue and far-reaching plans for national power. In those early days Russia and England were leaders in the plotting to gain control of the Near East.

Russia, representing the sturdiest stock of the Slavic race, was then the largest political entity in the civilized world. She ruled from the Baltic to the Pacific and from the Arctic to the Black and Caspian seas, and her national area included untold millions of square miles. The Russian embassy was symbolic of the methods and the boundless ambition of Russians under the Czars. The entrance to the building was simple and unassuming, just an ordinary heavy door, like many others in the same street. There was nothing on the outside to show that world ascendancy was in question within its walls. Once inside, however, spacious halls, extensive gardens, and secret rooms for political intrigue were revealed. They were furnished and adorned in the luxurious fashion of old Russian life. One intuitively sensed in the atmosphere of the place something of the plots that characterized Russian secret diplomacy. There assembled the leading diplomats in the political conflicts characteristic of Turkish history in the later nineteenth and early twentieth centuries. Even the atmosphere expressed national power, for the strategy of the Near East at one time culminated behind the modest entrance of the Russian embassy.

England was also a strong factor in the general world-struggle for power. The social life of the British embassy, however, was comparatively free and open, and the inner urge for political ascend-

ancy was not in evidence to the casual visitor. Americans especially enjoyed being entertained there. Society at this embassy in the period in question was probably the most cultured in the city. One met there the leading diplomats of the time in the Near East and many other distinguished visitors of all nationalities.

The United States had no ambassador in Constantinople in those early days, but was represented by a modest minister. He was obliged, I am sorry to say, to pay his own rent, oftentimes for a very simple, unobtrusive dwelling. The character of his residence depended on his own private income. Hon. Horace Maynard, for instance, a minister of whom all Americans were proud, lived on a side street in Pera. To reach his abode one had to descend a narrow, filthy alley, against the barking protests of the street dogs, who did not seem interested in diplomatic problems.

The early American ministers, and later the ambassadors, never shared intimately in the deep political intrigues of the diplomatic conflicts in the old Turkish Empire. Yet the influence which they exerted was wide. The respect which they received was also notable. History alone can show the value of the part which they played in the diplomatic life of the period. In 1908 the United States legation developed into an embassy. This change was accomplished through the efforts of

John G. Leishman, who thus became our first Ambassador to Turkey.

The French embassy was especially important, as its language was the language of diplomatic interchange, the principal medium of communication on all occasions. Each embassy and legation, however, was carried on in the tongue of the country it represented. The dragoman of each embassy was required to speak a large number of languages in order to hold his position, though he needed only a small vocabulary in each.

The German embassy took the lead in the prominent position of its buildings, which were characteristic of that period of German architecture.

There were many other embassies and legations in Constantinople belonging to all the countries of the world. China, Japan, Persia, the smaller states of Europe and Asia, and the countries of South America and Africa all had their positions to hold in general diplomatic society. Large receptions in any of the leading embassies furnished opportunities for extremely interesting research in contemporary history. It followed that even at times of ordinary visits, when people were supposed to be drinking tea and chatting with their neighbors, the air might suddenly become tense with suppressed national feeling. The Near East in the old days was frequently the center of diplomatic unrest at times expressed even on the faces of guests.

It was a period in Turkish history in which no public social life among the Turks was possible. Seclusion of women was supposed to be absolute. Although that was often evaded in private, public disregard of it would have precipitated disgrace of an intensity not even to be conceived by the most fertile imagination. It simply never happened that Turkish women and men met openly in public in Turkish circles.

Turkish women of modern ideas sometimes appeared, however, at receptions in the foreign embassies. Their picturesque white veils and flowing garments of various colors were most attractive and usually caused some excitement. Turkish women advanced enough to attend such receptions would be able to speak English or French, and they could always hold their own in conversation and even add stimulating ideas. Public occasions in the diplomatic circle of society were especially notable and furnished an outlet for social life among all the foreigners in the city, for there they could meet on what was legally foreign soil.

SULTAN AZIZ

SULTAN AZIZ was large and tall. He carried himself in the manner of a real potentate. Until almost the end of his reign his power was supreme. No one had the right to question his use of public funds, and he was therefore rich beyond even ancient dreams of wealth. The most significant aspect of the remarkable form of government of old Turkey was that concerning the handling of public finances. The sultan controlled the national funds unchallenged, being responsible to no one for his public and private expenditures—the ruler of Turkey was still the official representative of Allah.

Although Sultan Aziz never conquered a foreign land, conquest had occurred too recently in the country's experience to be for a moment forgotten. It was suggested in all forms of public life. The grandeur of medieval conquerors was everywhere evident in the customs of the country. The royal carriages and caïques of the sultan were as imposing as those of his predecessors, and were often in evidence in the streets and on the Bosphorus.

Did he know how to read and write? We do not know. The Turkish seal and cipher would answer all purposes of the royal signature. Therefore why should the Sultan take the trouble to

write? Were there not court menials who could always attend to his correspondence? And as for reading, it may not have seemed especially alluring to a mind attuned to military control. Besides, the society of his harem was certainly sufficiently large and versatile to furnish diversion for his thoughts. Yet there is a possibility on the other side. Some of the sultans had profited by long imprisonment as princes of the Empire to attain a certain degree of education. This may have been the case with Aziz.

AZIZ' SERVICE TO ARCHITECTURE

Sultan Aziz was not behind his predecessors in adding to the beauty of the city. Three great men in the long line of thirty-six sultans, Mohammed the Conqueror, Suleiman the Magnificent, and Mahmoud II, had spent lavishly to adorn their capital. The architectural beauty and dignity of many mosques and other public buildings are evidence of this fact. In his extravagant expenditures, therefore, the great Aziz had the authority of custom behind him. Heretofore the spendings of the sultan had seldom been questioned, and until nearly the end of his reign Aziz suffered no restraint in his activities. His reception of Empress Eugenie, in 1867, vied with the most magnificent display of old Turkish history. The palace of Beylerbey was erected for her occupancy, and no expense was

spared in the illumination of the city and in the maneuvers of the Turkish fleet in her honor.

The number of picturesque palaces built by Aziz was unusually large. There were said to be as many as nine. Among them Tcherigan, Beylerbey, and Yildiz Kiosk were the most picturesque. In the present state of semi-decay of old illustrious buildings on the Bosphorus and the rise of new types of architecture, it is difficult to realize the degree of former magnificence. Tcherigan Palace was the only one that was built of solid marble, and the various types of stucco used for the others have not contributed to permanent beauty and service. In their time, however, these palaces were all notable.

PROGRESS IN THE REIGN OF AZIZ

In some respects this sultan was remarkably open-minded for his era. Under his régime the Lycée of Galata Serai was created. In government affairs he attempted to adopt a modern administrative system, and the army and navy he improved along Western lines.

Good carriage roads were rare at that time in Eastern Europe, yet anyone who wished to travel in the early 'seventies from Trebizond to Erzerum in eastern Turkey found a wonderfully constructed public highway connecting the two cities, and in most cases well-built bridges obviated the necessity of crossing streams on horseback or in open boats.



Mosque of Suleiman I



A caique with two rowers in costume

This road led even to the Ararat region, and must have made great progress possible in opening the interior of the country to trade and education.

The first through train from Constantinople to Vienna made its appearance in August 1888, yet even during the reign of Sultan Aziz sleepy passenger and freight trains rumbled along from Stamboul to Adrianople and seemed like miracles to the peasants of that region.

Under Sultan Aziz, often called "the handsome profligate," palace life was well organized. The ceremonious demands in a harem of nine hundred women were so intricate that there was a separate "Lady Court," according to palace custom. It was regulated with the same punctiliousness and attention to nice details of social organization as was the men's court. There were regularly appointed women officials to control this large concourse, and no one among them could overstep her rank. Outwardly there was no communication between the two groups of women and men. Yet the separation of the sexes did not limit the influence of women in public life as much as it would appear. Seclusion in harems did not prevent great interest in politics, and Turkish women have always possessed a high degree of statesmanship. Their political power has been especially evident in later periods of history, since public positions have been open to them.

With his heavy palace responsibilities, Aziz may have found it hard at times to concentrate on public affairs. Yet he was the first of his dynasty to undertake a journey to Europe. He visited both England and France, where he must have been influenced by the many new ideas presented to him.

The most remarkable trait of Sultan Aziz was his internationalism. He treated the Turks and the Christians equally well. Greeks and Jews held important positions in his court. His banker was an Armenian. The highest state functions were open to all. He probably inherited his tendency to tolerance from his distinguished father, Sultan Mahmoud II.

THE VANISHING POWER OF AZIZ

Many causes gradually combined to shake the foundations of the early social structure of the old Turkish government. Among these the strongest was the constantly increasing desire for education and the secret questioning of the wisdom of the existing régime. New currents of thought were stirring the people. Discontent was rife in widely extended provinces, and was steadily gaining. The dream of independence was in the minds of all.

Meantime, the unfortunate Aziz went on lavishly spending vast funds without being called upon to report to any authority. He spent beyond the conception of present-day imagination. His

predecessors had done the same. Millions of gold coin, even in that era of simple commercial standards, were necessary to create and support national activities. These included maintaining an extensive fleet of powerful warships, furnishing supplies to a large army brilliantly caparisoned, building beautiful palaces, and gratifying the ambitions and demands of the multitude of women in his large harem. The result of all these conditions was outward content to many people, but not basic national or commercial stability. Jewelers prospered, precious silks were sold in the bazaars, and gaily decorated caïques with many oarsmen glided gracefully past the shores of the upper and lower Bosphorus. The funds in the treasury, however, were insufficient to meet these exorbitant demands. Like his predecessor, Sultan Medjid, the gay and handsome Aziz had looked for help in financial need to the money-lenders of London and Paris. From them he had borrowed incredibly large sums, until his empire was gradually becoming bankrupt.

The lack of money was too great to admit of the vast expense of his reign. In past history, conquest of other nations had furnished the funds for erecting mosques and palaces. During the reign of Aziz, as there had been no conquests, financial difficulties continually increased and troubles threatened on all sides. Yet the bewildered Aziz struggled on.

AN EDUCATIONAL ENTERPRISE

DURING the whole period of Turkish history preceding Aziz the national domains were so much concerned with things military that it would not have been an auspicious time for the development of new ideas. The armies, the battleships, the daily thundering of cannon, and the display of the power of royalty were nothing new for the different nations living in Turkey. All these things had characterized the centuries since the Turks gained supremacy in the Near East. The era of peace under Sultan Aziz was, however, a wholly new experience. As a result, the people were, unconsciously perhaps, ready for other unfamiliar ideas.

When great changes in public aims occur, some incentive from without is frequently the direct impetus. Usually such an incentive is apparently spontaneous, and there is no historical consciousness of the fundamental forces which really make it possible. The peaceful reign of Aziz was the psychological moment to lay the foundation of a woman's college in Turkey.

Sixty years ago colleges for women were gradually coming into existence. Vassar, the first to be established in the United States, was incorporated in 1861 and graduated its first class in 1867. At

that time the idea of such a thing as an independent college for women had not even entered the consciousness of the people of other lands.

BEGINNING OF THE COLLEGE

Constantinople Woman's College had its real origin in 1867. The idea of inaugurating such a movement for the education of women occurred to a number of people almost simultaneously. One of the first of these was Mrs. Albert Bowker. A remarkable personality, with a vision beyond her time, she came into prominence in connection with a new world movement in Boston in the year in which Vassar graduated its first class: Mrs. Bowker was the first president of the Woman's Board of Missions founded in 1868 and incorporated in Boston. As a side issue she was deeply interested in international education, and was probably the first person who thought of establishing a school for girls in Constantinople. There were already other primitive institutions of that kind in the city, but most of them were for boys or men and were invariably connected with some form of religious teaching.

In the reign of Sultan Aziz the idea of separation of church and state had not even entered the minds of the people of Turkey. In the understanding of that generation, both in the Turkish Empire and in many other lands, religion was determined by

nationality. All education must be connected with the national religion. General education, therefore, resembled a system that might have originated around the tower of Babel. There were as many kinds of schools as there were different nationalities. The curricula in these schools consisted of some statement of religious tenets as taught by each sect, and a little reading in the ancient and modern form of the language of the particular group. The pupils, usually boys, sat on the floor and chanted together the alphabet and primitive texts from ancient writings.

Late in the reign of Sultan Aziz two international schools for boys were founded in Constantinople. Under Napoleon III, France, according to her custom of spreading the French language and culture in foreign lands, established in 1868 a middle-class Lycée in Galata Serai, international in character. This school has sometimes been called the Oxford of Turkey. The language used was French. In the same era, Robert College, an American institution for young men of all nationalities, was opened in Rumeli Hissar on the European shore of the Bosphorus. In this college English was the language of instruction.

Shortly after the founding of these two educational institutions for young men, Constantinople Woman's College had its beginning as a result of Mrs. Bowker's early enthusiasm. This beginning

was very small and practically unnoticed among the events of the period. Miss Julia A. Rappleye was appointed in 1871 to go out from the United States as principal of a school yet to be developed. Its first session was opened in October of that year in a rented house in Gedik Pasha, a quarter in Stamboul on the shore of the Sea of Marmara. There were three pupils, the youngest being six years old. The hours when Miss Rappleye was not teaching she filled in with language study and planning for the future.

A stone's throw from this young school were the sultan's palaces and all their complex life on Seraglio Point, within which there were, even in the time of Aziz, signs of modern progress. Elementary schools existed for the training of the children in royal society. Little girls were taught cleanliness and truthfulness and dainty habits of living, the making of delicate embroideries, and needlework, as well as the intricate rules of etiquette required in royal circles. They may also have been taught reading and writing. Strange to say, among the children of that period in the palace of Sultan Aziz was one who formed an interesting link with modern education in Turkey. This was a Circassian child brought, like many others, from southern Russia. Her daughter, Gulistan, became, in later years, an honored graduate of Constantinople Woman's College.

PROGRESSIVE IDEAS IN THE 'SEVENTIES

It is difficult after sixty years to discover the origin in Mrs. Bowker's mind of her advanced ideas regarding education of women. A remarkable group of co-workers stood behind her, both in Boston and in Constantinople. Some of them came later into my own life as staunch and indefatigable supporters, and two stand out in my memory as never-failing allies. One was Dr. George W. Wood in Constantinople, to whom I turned for advice and comfort in many difficult moments. The other was Caroline Borden in Boston, without whom the subsequent history of the college would not have been possible.

In those early days projects were outlined for the future education of women so far-reaching that we have never yet attained their fulfilment. The basis of the organization was wholly international in the minds of the founders. The new enterprise was to be threefold, including general education, medicine, and social service. All these lines were to be developed with the approval of the existing committee as the condition of the country allowed, but the plan for social service was already organized. Cora Welch, the daughter of a rich banker in New Haven, had sacrificed her brilliant social prospects to take charge of it. There had been no women's colleges in the days of her girlhood, and she had cast dismay into her social circle by going

through Mount Holyoke Female Seminary, as the present college was then called. When she left the United States to go to Scutari, she was regarded by her social group in New Haven as finally hopeless. Cora Welch later married Alexander Van Millingen, author, educator, and for a time professor in Robert College. His father had been a friend of Lord Byron and court physician in the palace of Sultan Aziz.

It was planned from the beginning to secure independent financial support for the new enterprise. Mrs. Bowker took the lead in raising the necessary funds. The initial sum considered requisite was \$50,000 in gold, or \$58,000 in currency. In 1867 such a sum corresponded in the public mind to millions at the present time. It could not be collected all in a moment. At that juncture, Caroline Borden came into prominence as a leader in the scheme. She was in her prime, vigorous and independent. Miss Borden belonged to an old family in Fall River, Massachusetts, and owing to her social position and her personal effectiveness would have been a remarkably successful promoter of any scheme. She herself was one of the first to subscribe generously to the desired fund. Four years of special effort by Mrs. Bowker, Miss Borden, and others secured the necessary \$50,000 in gold—a munificent endowment at that period for the new venture.

THE FIRST CAMPUS

While the money was being raised in the United States a suitable site for a building was sought in Constantinople. Finally, after much searching, a spot of great beauty was found in Scutari, on the Asiatic shore of the Bosphorus. Scutari was then an ambitious city of sixty thousand inhabitants. It was the Chrysopolis of ancient times—the Golden City—possibly so called for the brilliant sunsets seen across the Bosphorus from the hills behind the town. All the colors of the rainbow were reflected from the waters of the Marmara and served as a background to the domes and minarets of Stamboul. To the south, the snow on Mount Olympus was visible, to the west the harbor of Constantinople and the Golden Horn, and toward the north several miles of the upper Bosphorus. In later years this expanse of beauty, as seen from the roof of the building erected in the early 'seventies, often proved a source of inspiration and courage in moments of great difficulty.

The site chosen included two and three-fourths acres. The estate was called the Pishmish Oglou, or "that of the son of the man who was cooked." It was not wholly clear, however, who was cooked, and why anyone had to be cooked we never discovered. While negotiations for the purchase of the property in Scutari were going on, the Hon. Horace Maynard was the American Minister. By

August 1872 he had overcome all obstacles to our acquiring the Pishmish estate; and since American citizens even then were able to hold property legally in Turkey, the deed of our Scutari campus was made out in the name of a member of the local committee. As purchasers of this site, we fell heir to Oriental frescoes around the ceilings of a small building on the property and to a treasure house of rare and beautiful china belonging to the luxurious life of the period.

GROWTH OF THE NEW ENTERPRISE

The embryo school of three pupils established in Stamboul under Julia Rappleye in 1871 slowly increased in numbers. After the purchase of the Scutari property the school was removed in 1873 to a rented house in close proximity to the new site. These quarters were occupied for two and a half years until plans for the permanent campus could be completed. Nearly all the members of the local committee resided in Scutari. They were men connected with various American philanthropic societies, and it was under their supervision that the construction of the new building was carried on. Their interest in the progress of the scheme in all its phases was very deep, and quite naturally they enjoyed looking in upon the new school frequently on their morning walks.

Regarding Miss Rappleye, the first principal,

little information is available. She was evidently very independent in character and very effective in rapidly developing her plans. An amusing story has come down to us, however, illustrating her methods of treating the local committee. She was devoted to the beautiful flowers in which Scutari abounded and was often to be found in the garden surrounding the school. There she spent some of her leisure hours with a long-handled watering-pot in her hands, going from one to another of the beds of many fragrant blossoms. The visits of the members of the local committee sometimes coincided with her periods of gardening. She is said then to have expressed her attitude toward outside control of her school by throwing her watering-pot at these visitors; this method of dealing with trustees certainly showed great originality. Alas, however, that special form of procedure was not effective, and at the end of the school year 1874-75 she was obliged to resign her position and return to the United States. Before leaving, Miss Rappleye graduated her first class from a school of over forty students. The class consisted of two members, both comparatively mature students with some experience in teaching.

My own connection with the institution began in the autumn of 1875, a few months after Miss Rappleye left. The school was still in the rented house in Scutari. Near by a modern building,

wonderful for that era in Constantinople, was nearly completed for us. The finishing touches were being added within and without. Boxes of furniture from America arrived from time to time, and the excitement of new plans was in the air. The school, as I found it, was a remarkable product of four years' work. The students were all extremely devoted to the memory of Miss Rappleye, and very indignant at any criticism regarding her. There was a regular course of study which was ambitious for that early period. English was taught, but in selecting the language of instruction Miss Rappleye had followed the line of least resistance; she had chosen the one spoken by the largest number of students, at the time, Armenian.

The degree of scholarship which had been attained in four years seems incredible. Some of the textbooks used were advanced, and had certainly never been prepared for young students. I was given several classes, one of which was in physics, and one in algebra. It was before the days of laboratory work, but the textbook selected in physics was scholarly and well illustrated with drawings explaining the required experiments. Both of the textbooks were in Armenian. I knew this language reasonably well, having studied it in both its ancient and its modern form in preceding years in the interior of the country; but, alas, I knew almost

nothing about physics. However, we struggled along as best we could. The text in algebra was not as advanced as the one in physics but represented work done in a good high school. Among the miscellaneous examples at the end of the book was one which I could not solve—a kind of catch problem. Night after night I sat up trying to find the solution, but never succeeded in doing so. I was a young teacher and too proud to ask for help. The students were in some ways abnormally clever, and I do not doubt that they were perfectly aware of my having skipped a problem. It seems amazing to me now that such intelligent classes could have been possible after such a short history of the new school.

LIBERTY, FRATERNITY, EQUALITY, AND JUSTICE

DURING the final troubled years of the reign of Aziz there arose a great statesman whose like Turkey was not soon to see again, not, indeed, until the time of President Mustapha Kemal. His name was Midhat Pasha, and his thinking was far ahead of his time. He was one of the historic leaders of the Near East. With clear-sighted vision, he drew up a constitution that would reform the government from its very foundation. His political principles closely resembled those of the leading statesmen of today in lands where the science of government is most advanced. He proclaimed as a fundamental basis the far-reaching ideals of liberty, fraternity, equality, and justice for all the different nations in the Turkish Empire. His constitution was a profound platform of internationalism. He proposed to treat all the different nations in the Empire alike. This plan would ultimately have resulted in a nation of genuine Turkish citizens. Turkey was still a land of many peoples and tongues. Midhat Pasha wished to offer all the other nationals in the country a status equal to that of the Turks, and civil government instead of religious.

The chief feature of his plan was mobilization in the Turkish army of the citizens of other nationali-

ties in the Empire, an idea which was quite foreign to his period. For though these people had their own languages, religions, and schools, they could not join the army. That privilege was reserved for Turks. Midhat Pasha foresaw that universal military service would create a unified Turkey instead of a land of many nations. He proposed government control of palace expenses, and public schools where Moslems and Christians would be educated together. His platform also included the freedom of all slaves and the abolition of slavery as a system. This constitution was drawn up by Midhat Pasha after careful study of different governments in Europe, for which purpose he visited London, Paris, and Vienna.

Could Midhat Pasha's program have been carried out, the world might have beheld a republic foreshadowing the achievements of President Mustafa Kemal. All the many nations at that time in the widely extended Empire would have become Turkish citizens. The ultimate organization would have resembled that of the leading republics of the world.

THE COLLEGE DEBUT

While the political atmosphere was so turbulent, Constantinople Woman's College had its real beginning.

In November 1875, Kate Pond Williams arrived

from the United States to be at the head of the new American institution. She was accompanied by Ellen C. Parsons as assistant principal. They had been appointed by the trustees to take charge of the enterprise. Both were graduates of Mount Holyoke. Miss Parsons, at the time of her appointment, was on the staff of Lake Erie Seminary. They found on the Scutari property a fine American building awaiting their occupation. It was constructed of brick with a stucco surface of light gray, and had remarkably harmonious proportions. In the beauty of its lines and in its furnishings sent out from America it was superior to many of the buildings of early colleges.

On Thanksgiving Day, 1875, the school made a successful début, with a new and enlarged faculty, before a welcoming and enthusiastic community. All the Americans in the city were invited to a Thanksgiving dinner. Long tables were set in the spacious dormitories of the new building, which was not yet opened to the students. The United States Minister Plenipotentiary, Hon. Horace Maynard, his wife, and their beautiful young daughter were the guests of honor. A number of other distinguished men and women graced the occasion.

At the beginning of the second semester, in January 1876, the school opened in the new building. Changes came about all in a flash. At once English was made the language of instruction, although

circulars announcing the new plans and courses of study were published in several different languages. The number of students at the beginning was thirty-six, of whom eighteen were resident. The fees in those early days were only one hundred and thirty-two dollars a year for resident students and thirty-five dollars for day students.

Thus opened a new institution for the education of women in Turkey.

THE DEATH OF SULTAN AZIZ

Meantime, far-reaching political changes were occurring. It was, alas, too early in the history of the Near East for such advanced teaching as that of Midhat Pasha to be successful. To clear the historical stage of obstacles to his scheme he proposed peacefully to dethrone the Sultan. To him and to the Turkish officials who supported him at that time this seemed to be the only means of saving the country. They hoped that the heir apparent, Murad V, would be favorable to the introduction of modern ideas.

During the year 1875-76 the last stage of the downfall of Sultan Aziz gradually took place. His extravagant reign without recourse to conquest of other lands had proved financially disastrous. He had brought about a debt of two hundred and fifty millions of pounds sterling with no means of paying it. His actual downfall resulted less from

having broken the laws of the nation than from having broken its bank. Plots and treachery against the government consequently abounded.

The historical background of this period is remarkable. Some of the chief characters connected with the tragedy of that momentous time were prominent in world politics. Sir Henry Elliott was then British Ambassador to Turkey, and in the conflict between the old and the new he played an important rôle. He represented the ideas of Disraeli, and was the last exponent in the Near East of the policy of that great statesman.

No world transformation or sudden change of régime could be more dramatic or tragic than that which took place in Turkey at the end of the reign of Sultan Aziz. On the morning of May 30, 1876, a crier walked through the old-fashioned stone-paved streets of Scutari at early dawn. He carried a heavy club and, as he slowly proceeded, struck the rough pavement and called out, over and over again, "Sultan Aziz is dead. May Allah have mercy on his soul."

On the Stamboul side of the Bosphorus the women in the Sultan's harem—a large multitude—were fleeing for safety. There were some among them even in those early days who longed for escape from the old ideals. The sudden changes in palace life, the scattering of the large harem, with its small army of officials and servants, all took place

quietly. The tragedies of many lives were enacted behind impenetrable walls. Thus there was nothing in those momentous events to interfere with our peaceful life in Scutari. On the morning of the death of Sultan Aziz, after a few moments of great excitement, teachers and students entered their quiet classrooms undisturbed. The vast area of cities and villages up and down the Bosphorus was outwardly indifferent. The general public seemed unconscious that a crisis had taken place in historical evolution. After the cataclysm, however, heavy firing of cannon echoed from all sides, ushering in a new era.

A HIGH SCHOOL FOR GIRLS IN SCUTARI

Yet while these momentous political changes were taking place, we, in surroundings transformed by the new conditions and in a modern building, lived in another and smaller world. We were enthusiastically carrying on our teaching in the happy atmosphere created by Kate Pond Williams. On July 14, 1876, the first Commencement in the new building took place. There was a graduating class of two. It was a happy day. The younger members of the faculty wore pomegranate flowers in their hair, and a spirit of peace and joy was shown on all faces.

The exercises included a public oral examination of some of the higher classes. The progress made

in the English language under the new régime seems extraordinary, for among the subjects chosen for the examinations was modern history. A year later a much larger course of study was possible. At that time the public oral program included geometry, psychology, and general history, the last two having been taught in English.

In those early years of our college history two remarkable young women joined our staff, Dr. Isabel F. Dodd and Ida W. Prime. They were destined to contribute distinguished service in the development of the institution. During her long connection with the college, Dr. Dodd devoted her energies to archaeological study in the Near East. She gradually attained the position of an authority on the subject. Ida W. Prime was the treasurer of the institution. She had all the qualities a treasurer should have. She was just and fair, and her books balanced. She knew how to oppose with strong arguments the spending of money unadvisedly. Yet in that difficult position she kept the affection of all. She gained as well a reputation for business efficiency.

Our new institution was almost unnoticed in the public life of the Turkish capital, but was one of the early expressions of the downfall of the old and the birth of the new. From 1876 onward the attention of Europe was concentrated on great national and political upheavals. The inauguration of a new

high school for girls in Constantinople passed practically unnoticed. A little later, Russia, obsessed by a pan-Slavonic world idea, brought about the independence of Bulgaria.

Woman had been historically very much in the background of the picture in all parts of the world. With the beginning of the modern era there was a great awakening. The early history of the Scutari school showed an enrolment of a constantly increasing number of nationalities. In 1879 the first two Bulgarian students appeared; in 1880 ten Bulgarians were enrolled, and in 1881, twenty-two. In 1886 a separate Greek department was added to the curriculum. In 1889, nationalities in the school included Turks, Bulgarians, Greeks, Armenians, Albanians, French, English, and Americans.

ROMANCE OF EARLY DAYS

IN THE sleepy, happy atmosphere of the Turkish Empire as it had been under Sultan Aziz, life was simple and easy. After the death of Aziz, tragic changes took place rapidly in governmental and palace circles, ushered in by heavy salutes of cannon from the Turkish fleet in the harbor. Otherwise, we knew little about these changes, and life was still free and happy. For some years after the death of Aziz the old conditions for foreign residents and foreign institutions continued. We were eager and ready to develop our plans for a higher type of education. The larger part of the student body was still composed of the daughters of the several subject races of the Empire.

LANGUAGE PROBLEMS IN SOCIAL LIFE

The cosmopolitan structure of social life in Turkey provided great intellectual enjoyment in the matter of language. In all public gatherings, social, religious, and political, one heard many tongues. Turkish and French were used most commonly. In later history there was frequent use of English and German on social occasions. In all forms of society, however, Turkish was fundamental, but each different group spoke its own mother tongue according to need. It fol-

lowed that practically all the languages of Europe were heard in Constantinople. The daily press included papers in a surprisingly large number.

At an afternoon reception sixty years ago, one would hear as many languages used socially as are often cited in connection with crossing the bridge over the Golden Horn. Even in our modest institution in Scutari the porter at the gate could speak six or seven languages, although his vocabulary in some was doubtless limited to a small number of words. In social life, however, an extensive literary background was represented; for instance, English, French, Turkish, Arabic, Persian, Greek, Hebrew, and all Slavonic tongues peculiar to the Near East and Russia were used. Different groups might be familiar with the literature in one or more of the languages spoken. As a result of the political and social changes of the last sixty years no similar condition now exists in any part of Europe. The thrilling experience of speaking several languages at an afternoon reception is at present less frequently enjoyed.

EASY LIFE ON THE BOSPORUS

Before people began to think in terms of modern life, great happiness existed of the trustful, unthinking kind.

One of the luxuries before the rush and hurry of modern experience invaded Turkey was the serv-

ant class. There was no consciousness of hours, minutes, and seconds in the happy security that good food was being provided and that the carriage or the saddle horse would duly appear for the afternoon excursion. Sunset was the limit for outside activities. The climate, the large servant class, and the unimportance of time all combined to produce food delicious beyond the possibilities of present imagination. Young lamb was slowly cooked for hours in an underground oven. Currants were served from which the seeds, one by one, had been removed before they were made into sweet concoctions by a slow process of gradual heat. Quinces, grapes, and other fruits were similarly transformed, and there were many different methods of preparing the ever-present pilaff, a concoction of rice, offered at the evening meal.

The principal meal was in the evening. It was served some time after the business man returned, possibly from the city to the upper Bosphorus. The exact hour was not a subject for thought. The dinner would be enjoyed when it was ready. It was then that course after course of delicious food was placed on a low table before the master of the house as he sat leaning back against cushions on a low divan. After the meal he could recline at his leisure and enjoy his nargileh, a long Eastern pipe in which the smoke is cooled on its way to the mouth. During the whole period of Turkish

history good tobacco was one of the luxuries of life, enjoyed equally by men and women, although I have never happened to see a woman smoking a nargileh.

The climate not only contributed to the providing of delicious food but, what was still more important, it made an easy life possible. It was seldom either very hot or very cold. Slow transportation from one part of the city to another in good weather was quite in harmony with other luxuries. For the business man returning from the bazaar in Stamboul to his home in Scutari or on the upper Bosphorus, what could be more delightful from every point of view than such a trip taken in a *caïque*? It was the acme of peaceful travel. At the time when Sultan Aziz died it is estimated that there were thirty thousand or more of these luxurious boats in the waters around the city.

The *caïque* was a long, slender conveyance, something like a canoe, but far more stable. The passenger was seated on cushions on the floor of the boat, with cushions behind him, against a small deck at the end, on which an attentive servant often sat cross-legged. *Caïques* used by the common people usually had but one oarsman, who sat on a seat across the boat facing the passenger. In larger boats there were two or more, seated one behind the other, and court *caïques* were often manned by eight or ten or even a larger number.

Boats of this type belonging to the richer class were luxuriously built and elaborately ornamented. Royal *caïques* in the days of Sultan Aziz and later were sometimes fifty feet long. Such boats could ride the waves successfully even in a comparatively high sea—slowly, indeed, but why hurry?

POLYGAMY AND PROPERTY CONTROL

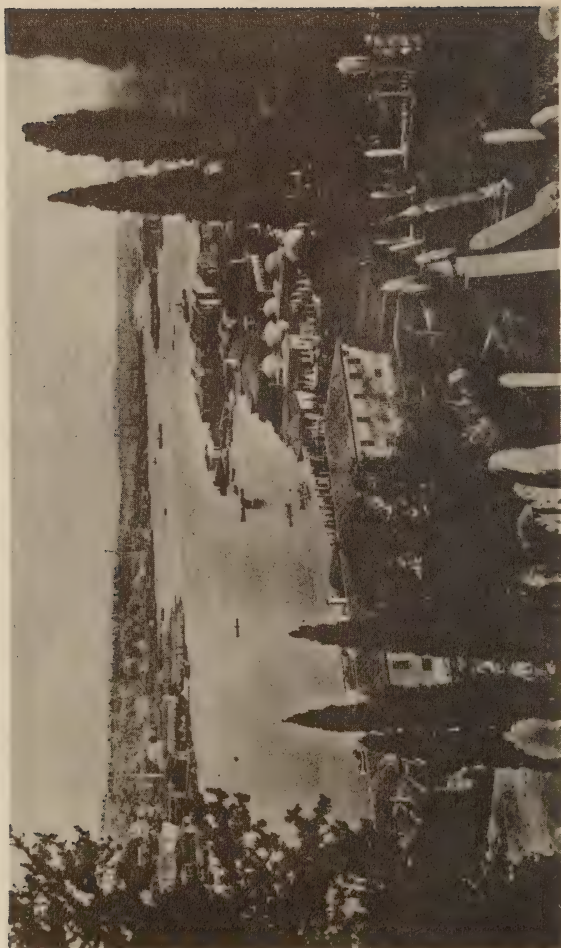
Society in Turkey has been transformed by the abolition of polygamy more than by any other change in the last half-century. The largest harem in the late history of the Turkish Empire was that of Sultan Aziz. Succeeding sultans decreased the number of wives in the palace. The last two were practically monogamous.

There is nothing whatever to say for polygamy, yet it is interesting to know that under that unhappy system existed the just law to which we have recently referred, that is, that women possessed property in their own right, a custom said to have been an inheritance from the time of the Antonines. Even girls of fourteen were responsible to the courts for financial changes in their inheritance, and no legal action could be taken concerning the property belonging to any girl after she came of age without her signature. A Turkish woman came of age when she put on the veil covering her face. It was a common occurrence in early days for girls of fourteen or fifteen to be

called out of their classes in school by lawyers who were employed to look after their interests and who must have their signatures in order to take any legal action. According to the social organization of the time, after the death of a girl's father there was no other man who could necessarily hold a permanent relation to her sufficient to control her property legally. Women thus held absolute control over their own property somewhat earlier in Turkey than in some other lands.

Laws controlling divorce, however, were not so fair as those controlling property. Under the marriage laws in the old days a wife could not obtain a divorce unless the possibility had been expressly stipulated in the marriage contract. The husband, however, was apparently free to divorce his wife, which he could do legally by repeating the word "Go" three times in the presence of witnesses.

There were, however, certain financial conditions which must be regarded. The marriage dowry in Turkey was paid by the husband—a grand idea! Of this he advanced half for the purchase of the trousseau. The other half he kept to use in case of need; but should he divorce his wife, this half must be forfeited to her. Possibly this penalty might deter him from uttering "Go" the third time, however angry he might be. Then, too, his anger was likely to be less violent if the wife held property in her own right.



THE GOLDEN HORN
View from a Turkish cemetery

LITERARY ATMOSPHERE OF THE EARLY TURKISH EMPIRE

CHANGES in the standards of education in all lands during the last century have been as great as those in politics and religion. The result is something so distinctly new that the old is difficult to picture.

The Turkish language dates far back in historical evolution. The Turks are mentioned in an early era in Chinese records, and there are ancient references to the nation in Eastern history. The original tribes were masters of the Mongolian desert from a very early period. Subsequently, Turkish tribes were found in the Eastern and Near Eastern world extending from eastern Europe through Asia. One of these Turkish tribes was called Osmanli, and this tribe founded the old Turkish Empire. Dialects of the Turkish tongue have been spoken from Macedonia to Siberia and have been expressed in several different scripts. They all had similar characteristics, which were especially noticeable in the conjugations of verbs. It was only in Osmanli Turkish, in the early history of the tribe, that Arabic and Persian elements were introduced.

The peculiar constitution of the Turkish Empire in the old days demanded a unique system of edu-

cation, as each of the nations represented in the vast empire had its own language, literature, and schools, and in later years usually published its own daily or weekly national paper. In these schools the ancient as well as the modern form of the language of that nation was taught, and a short history of its literature was included. This method furnished a fine background for advanced scholars but did not put students in touch with matters of everyday national life or with the people belonging to other lands. Throughout the last century this state of things continued, but early in the present one great changes took place.

In the old days much of the literary work of the different nations was done in connection with the mosques and monasteries. The mullahs, the softas, and the priests were the early teachers. The costume worn by each of these classes was different from the rest in color and form, but usually had the common characteristic of being fashioned in long flowing robes of various hues, with distinctive head gear—some form of turban or fez. All of these classes of ecclesiastics carried themselves with great dignity and formed an important element in society. Among the Turks all religious officials were allowed to marry without question, but priests in the different forms of the Eastern Church—Greek, Armenian, Bulgarian, and others—were allowed to marry but once.

A REMARKABLE SYSTEM OF LIBRARIES

In one respect Turkey was notable among many nations with regard to the educational facilities provided for the public. During the whole history of the Turkish Empire there were extensive libraries belonging to the mosques. These libraries were sometimes in the mosques themselves, as was the case in St. Sophia. Hundreds of them, however, were established in separate buildings. Of these, the one in the group of edifices belonging to the Mosque of the Conqueror was notable. Such buildings were often erected with artistic proportions, especially if they were in connection with prominent mosques.

As late as 1911 there were between three and four thousand of these libraries in the Turkish Empire. Many of them contained important collections of manuscripts and books dating from the time the mosques were founded. Some of these in Turkish were written on faded old Greek manuscripts dating back to earlier centuries. There were learned books in Arabic, especially on science and mathematics. After a library was completed, no new books could be added, since it was then to be regarded as sacred and not to be changed.

Early in the present century I had the pleasure of visiting a number of these mosque-libraries. I was treated with both curiosity and respect. Although some of the finest libraries in Turkey

were donated by women, at that time women were not supposed to make use of public libraries. I think this was not the case in the early history of the Empire; certainly it would not be true today.

Much of the real literary work of the different nations was done in the mosques and monasteries. The curriculum in the early monasteries of all the Eastern churches, as well as in the schools of the mosques, was elaborate in its way. In certain ones the monks took degrees, with academic honors, on the completion of fixed periods of study in science, languages, and literature.

EARLY TURKISH EDUCATION

Even until the latter part of the nineteenth century, textbooks in advanced subjects in Turkish schools were largely indebted to Arabic authorities. Arabic literature of the Middle Ages was notable, especially in science and philosophy. Important books in both those subjects were published by the Arabs in early centuries. From the tenth century onward, during the period of Arabic learning in southern Spain, scholarly books were to be found on many subjects; and these furnished the background for education in the early days of the Turkish Empire. The alphabet used in all Turkish books was Arabic, which continued to be the case until President Mustapha Kemal in 1928 insti-

tuted one of modern form far better suited to the language. The foundation of all teaching, therefore, in early Turkish schools was always training in the Arabic alphabet, which was one of the most difficult known to the educational world.

Intellectual awakening was general during the later years of Sultan Aziz. There were in the nineteenth century many distinguished Turkish scholars besides the great statesman, Midhat Pasha. This vivid character has numerous friends and associates, and in his group were a number of influential thinkers.

Turkish schools in the beginning were connected with the mosques, and the Koran was the foundation of the teaching. In early days these schools were carried on for both boys and girls by the religious class. As Turkish religious officials—the mullahs, softas, and others—were not restricted in marriage like the priests in other forms of religion, they did not seem as much a separate class from the common people as were the priests of the Christian churches.

Sultan Aziz might to a certain extent have been a modern reformer if he had received the necessary training. He was kind to all and democratic in his treatment of his subjects. He had decided cosmopolitan sympathies and apparently wished to be friendly with other nations. He improved educational facilities for the common people. He es-

tablished the first independent school for Turkish girls late in his reign.

There was one striking characteristic of those early Turkish schools that might well be copied in modern educational methods in all countries, and that was the practical teaching of politeness. The result was especially pleasing to the casual visitor, who was welcomed with great cordiality. In fact, the usual program was interrupted to please any guests who might be present! A movable black-board was placed before the visitor, on which the students could demonstrate the progress they had made.

As the language training was all in the old alphabet and included ancient grammatical forms, it seemed to be historical and comparatively thorough. A simple problem in mental arithmetic, however, would have confused both teacher and student, as I once found to my great embarrassment when I expressed something of an interest in mathematics.

In the old Turkish schools there was no feeling that the students were overworked. They did not by any means study all the time. It was early in the afternoon session that I visited a school and found the director taking a nap and all of the pupils resting. In trying to teach in those sleepy hours I myself often wished that we might imitate the Turkish schools of fifty years ago.

GREEK SCHOOLS IN TURKEY

Education among the Greeks in the Near East originated in the dim ages of past centuries before the rise of culture in other Western lands. In the era of the Wise Men, Sappho the poetess carried on a school for girls in Mitylene on the island of Lesbos. Methods of Greek education are referred to in the earliest Greek literature. Homer, the greatest Greek poet, lived in the Near East, and his date is now connected approximately with the ninth or tenth century B.C.

The Spartans taught that the same education should be given to girls and boys, and that method must have been practically accepted in many places, judging from references to women scholars in early Greek poetry.

The long history of the Greeks in Byzantium is thrilling to contemplate. This city was founded in the seventh century B.C., about two hundred years before Democritus taught in neighboring Abdera. Much of this part of the world is now Turkish soil. The Acropolis of Byzantium was on Seraglio Point. Two theaters were built there, and a stadium lay on the level beside the Golden Horn. The new capital called Constantinople was not built until a far later date. It was not even begun until A.D. 326. In the era of Alexander the Great, Byzantium was a part of his dominion. At that time, Greek theaters, Greek baths, and institutions

of every kind were found in all cities. It was then also that the great University of Alexandria had its birth.

Greek universities were the earliest institutions copied in Western education. A complete history of early Eastern education, however, would probably show how history repeats itself. In the fifth century A.D. the University of Byzantium was opened under Theodosius II. It was situated on a hill in what was called the Capitol. A course of studies in the University, as in other early educational institutions, included grammar, rhetoric, literature, and philosophy. No practical arts were taught, except possibly public speaking. There was usually an open court surrounded by classrooms on the same level. Some of the rooms were spacious halls, richly decorated, and planned to accommodate large audiences. There was a very amusing law according to which each professor must be given a separate classroom. The obvious deduction is that in some institutions a communal form of instruction was observed, several classes occupying one room at the same time.

The history of early Greek schools in Turkey illustrates the remarkable degree of tolerance of the Turkish government. In the last half of the nineteenth century, books in modern Greek were coming into circulation in Turkey. Surprisingly good grammars were published. When I began

the study of Greek in 1876 there seemed to be only one reading book available in Constantinople. *The Teachings of an Old Man* it was called. It was well written and represented the cultural expression of the language as it was then spoken. It included essays on morals, religion, social habits, and polite manners, and was intended for young people. Now we should consider it very dry. There were good dictionaries of Greek in other modern languages. Naturally in Athens I could have found a greater variety of books.

In my early experience in the Orient, I found schools for Greek girls in Turkey which were well conducted. The classes were orderly and the pupils studied. The curriculum, however, was all cultural and consisted almost entirely of language work, especially in ancient Greek. There was some translating of old Greek authors into modern Greek, but such subjects as arithmetic and geography were barely touched upon. I was then studying modern Greek, and I asked my teacher to give me the Greek terms in an algebraic formula which I wrote down for him. He looked at me in amazement to think I could know or be interested in a thing like that—something I am sure he did not know himself.

Greek schools for girls in Turkey represented an attempt at real scholarship, although almost entirely classical, using ancient Greek texts as the

Turks used the Arabic ones. Owing to their devotion to their own schools, Greeks did not immediately join our student body.

EARLY ARMENIAN EDUCATION

The Armenian language belongs to the Indo-European family and is connected with the Iranic group. It is said to date back to 150 B.C., but no writings earlier than the fourth century A.D. have been preserved. The fifth century was the golden age of Armenian literature. The alphabet consisted of thirty-eight letters. Versions of the Bible were translated as early as the fifth century. In the sixth century, Armenian literature, as extant in manuscript books, began to decline, but it revived after the invention of printing. Printing presses were gradually established in the Armenian monasteries, one even in Etchmiadzin near Erivan in the Mount Ararat region.

Certain works of European publishers and Armenian traders date back to 1512. In 1562 the Armenian Patriarch of Sebasti sent Akhar of Tokat to Venice to study printing, and publications in Armenian began to appear there as early as 1565. Shortly after that time, printing houses in Armenian were established in Venice, Rome, Constantinople, Smyrna, Tiflis, Moscow, St. Petersburg, Madras, Calcutta, Etchmiadzin, Ispahan, and Amsterdam. Periodicals were published in several

of those places. Many Armenian monasteries flourished in early centuries, and in 1717 Mekhitas founded one on the Island of San Lazare in Venice. There was also an Armenian college in Vienna which had a branch in Munich. A second was established in Vienna in 1810.

Many of these institutions were still in existence in the early part of the nineteenth century, and some of them continued to function much later. Printing books was a part of their regular program, and published books and periodicals corresponded in grade of learning with contemporary works in other languages. The monasteries in Venice, Vienna, and Etchmiadzin, and probably others, were bringing out books at least as late as 1875. Thus the difficult textbook in physics which was given to me in 1875, referred to in a previous chapter, is accounted for. It was comparatively large in size and profound in subject-matter, and without doubt had originated in an Armenian monastery. An Armeno-French dictionary was published as early as 1812.

One of the most striking transformations of the last fifty or sixty years is found in the history of the Armenian nation. Under the old sultans a large area in central Turkey was recognized as the home of that race. Their schools, churches, and press were conducted in their own language. Under the Turkish Republic, however, they are regular

Turkish subjects, and, as is the case in our own land, no national activities can be carried on by other nationalities in an organized form. Armenia has, however, retained her national existence in southern Russia. Georgia and Armenia existed as republics under the old Russian régime. In 1920 these republics were reconstructed, and from 1922 onward they have formed a federation under the Soviet Union. There Armenians retain national independence to the extent of nationality, language, and religion, but are politically a part of the regular Soviet system.

THE BULGARIAN AWAKENING

The chief of the Bulgarian tribes is mentioned in history as early as A.D. 559, and toward the end of the seventh century, the Bulgarians were permanently settled in their present land, which extends over many thousand square miles. The Balkan Mountains tower to a height of nearly seven thousand feet in their highest range, and rich plains below furnish occupation to an agricultural population.

The Bulgarians are of Finnish origin, probably related to the Huns. Their language is Slavonic. It is at the same time the most modern and the most ancient of the Slavonic group. On the one hand, it presents the nearest approach to the old ecclesiastical Slavonic, the liturgical language of all

orthodox Slavs; on the other, it has undergone more important modifications in the simplification of its grammar than any of its related dialects.

Two saints of olden time, Cyril and Methodius, established monasteries and thus spread learning in Bulgaria. The old Slavonic Bulgarian language remained alive in the past through the monasteries, for from 1306 onward Bulgaria was not an independent nation. In 1762 a book, patriotic in character, appeared in one of the monasteries. This book, written by a monk named Paise, has been called by some the real cause of the renaissance of Bulgaria. It was in manuscript form, as there were then no Bulgarian printing presses.

After the Turkish conquest, Bulgaria became an important part of the Empire but, like all nations included in that state, maintained its own language and schools. The head of the church from 1870 onward was called an Exarch.

In the comparatively recent renaissance of the nations of the Near East, Turkey, Greece, and Bulgaria are especially notable. The first Bulgarian school was opened in 1835 at Gabrova. Within ten years fifty Bulgarian schools came into existence, and five printing presses were at work. Bulgarian schools received girls and boys equally from the first, a fact which partly accounts for Bulgaria's rapid national progress. In 1876 Bulgarian education was well under way. Remark-

able national improvement took place after Bulgaria gained her independence in 1878. At the present time, there is a university of high grade in Sofia, the capital, and the standards of secondary education throughout the country are higher than in some other places among the Slavs.

EARLY ALBANIAN EDUCATION

The Albanian nation formed an extremely interesting element in the old Turkish Empire. It is the most ancient race in southeastern Europe, probably of Aryan descent. The language is the only surviving representative of the Thraco-Illyrian group. Judging from the relation of Albanian traditions and customs to those of the Greek and early Latin peoples, it may be regarded as a co-ordinate member of the Aryan languages. It is little known outside Albania.

Historically Albania has been connected with the Roman Empire and Byzantium. It has had a hectic history and has changed its allegiance many times. Under Turkish rule Albanians were not content to play the rôle of a subject people; therefore a part of the nation accepted Mohammedanism and were represented in the Turkish army. In the sixteenth and seventeenth centuries probably more than three-fifths of the nation were Moslems. Albanian regiments were always noticeable for their brilliant uniforms and their splendid horse-

manship. They were very prominent in military displays in the old celebration of the Selamlık when the Sultan went to the mosque to pray.

Albania gained her independence in 1913 but had no system of modern education until comparatively recent times.

LANGUAGE PROBLEMS

The complex social organization of the Turkish Empire created very unusual demands on a modern college. All educated people in Turkey were expected to have studied the ancient form of the language used in their homes. Importance was given, therefore, to the teaching of ancient languages, which raised the standards of scholarship in all educational institutions.

While in national schools in Turkey only two ancient languages, Persian and Arabic, were demanded, it was quite another matter in a cosmopolitan college. One of the first requisites in obtaining students was that they all should be taught the ancient form of their own tongue. Thus it came about that in the early days of the history of our college scholarly work was attempted in Turkish, Persian, Arabic, Greek, Armenian, Slavic, Bulgarian, English, and French. German was added later. The aim in each of the languages taught was not only grammatical training but also some familiarity with the old literature of each.

TURKISH HUMOR OF THE OLD DAYS

Since for a long period of history in the Near East learning was the function of scholars only, the common people found other methods of expressing themselves. The result was a rich store of legends, myths, anecdotes, and proverbs in all languages of the East. The history of humor has from the beginning been closely connected with the history of proverbs. These have come down to us largely through the Aryan line of tradition. There are now in European museums very old manuscripts illustrating ancient humor.

Zoroaster, if he ever lived, although not particularly a humorist, is reported to have laughed from the moment when he was born. He dates from a time seven hundred or even perhaps a thousand years before our era. Sayings attributed to him were referred to by Plato, Aristotle, and other later writers. Better known today, possibly, is Aesop, a wit of western Asia, who lived in the seventh century B.C. A portrait, said to be of that hero of laughter, of a much later date is now to be found in Venice. His fables are of a familiar Eastern type, and many of them were inherited from far earlier sources. Aristophanes, the comic poet of the fifth century B.C., is familiar to many.

These humorists are especially interesting because of their contributions to literature which came down by oral tradition. Then, too, they fur-

nish a literary heritage for Nazr-ed-Din Hoja, the Turkish humorist of a distant past, who represents a distinct form of wit peculiar to Turkey. Most of his stories probably belong to an earlier age, but they have been greatly enlivened by his humorous treatment. Selections from these, representing life from the point of view of the most distinguished humorist of his age, are given below:

One day Nazr-ed-Din Hoja looked out of the window and saw a friend coming down the street. He said to his wife, "I am sure that man is coming to borrow my donkey; you go to the door and tell him that the donkey is not here."

The man came and asked for the donkey as a matter of course. "He is not here," said the wife. Just then the donkey brayed.

"What is that!" said the man. "It seems he is here."

"What do you mean," said Nazr-ed-Din Hoja, "by believing the donkey instead of believing my wife!"

One day Nazr-ed-Din Hoja needed to transport a load of hay to another town. He put the hay on the donkey's back and mounted himself behind the hay. That was possible because in the East the rider of a donkey sat just over the tail of the animal.

After they had traveled thus a short distance, he met a friend. The friend looked at the donkey and said, "That donkey looks sick to me. I think the load is too heavy."

Nazr-ed-Din Hoja was much troubled, as he loved

his donkey, so he dismounted and walked beside him. Presently they met another friend who said, "You have loaded your donkey too heavily. He cannot carry all that hay." "That may be possible," said Nazr-ed-Din Hoja, so he put the hay on his own back.

After traveling a little farther he met a third friend, a medicine man for donkeys. "I do not like the looks of your donkey," said this man. "He seems to be coming down with some disease."

This troubled Nazr-ed-Din Hoja more than ever, so he took the donkey on his own back on the top of the hay.

Nazr-ed-Din Hoja was once invited to preach in a mosque in the Friday service. He ascended the pulpit and cried, "Hey, ye Mussulmans! Do you know what I am going to say?"

"No," they replied. "Neither do I," he said, and came down from the pulpit. The people were not satisfied with this and begged him to preach again the next Friday.

Again he ascended the pulpit and cried, "Hey, ye Mussulmans! Do you know what I am going to say to you?" "Yes," they replied.

"Then I do not need to say it," he said, and again came down from the pulpit.

The people begged him to preach a third time. The next Friday he ascended the pulpit and cried, "Hey, ye Mussulmans! Do you know what I am going to say to you?"

"Some of us know, and some of us do not know," they said.

"Then those that know can tell those that do not know!"

One day Nazr-ed-Din Hoja said, "Oh, ye Mussulmans! ye should greatly thank the Most High that He has not given the camel wings. Had He done so, the camel might at any moment alight upon your houses or in your gardens and break your heads!"

One evening Nazr-ed-Din Hoja went into a distant city and ascended the pulpit and said, "Hear, ye Mussulmans! The air over your city is the same as over our city."

"How do you know that?" asked the audience.

"I looked in the sky above our city at night, and I saw there just as many stars as I see here," was the reply.

One day a distinguished thief of Bokhara started out to steal. The shades of night were just falling, and he thought he could safely begin his work. He selected the house of a rich man who lived near by, and put his ladder up against the sill of the window on the second story. The sill of the window had not been well built, and he fell down, and just escaped hurting himself.

He went immediately to the Kadi in that part of the town and said, "I am a respectable thief, and I went out to carry on my profession, and put my ladder up against the sill of a window in a certain house, and the sill gave way and I fell down and hurt myself. I demand reparation."

"Very well," said the Kadi. "Call the owner of the house."

The owner came, heard the complaint, and said, "It is not my fault, but that of the carpenter who built the window-sill."

"Call the carpenter," said the Kadi.

The carpenter came, heard the accusation, and replied, "It was not my fault, for just as I started to build that window sill a charming lady walked by with the most beautiful blue dress that ever was made. How could I build a window sill?"

"Call the lady with the blue dress," said the Kadi.

The lady came, and hearing the case, put the blame on the dyer who invented the shade of the heavenly blue dress.

"Send for the dyer," said the Kadi.

The dyer came, heard the whole story, and looked very sad, for he could find no excuse for his crime. The Kadi thought a moment, and then ordered that the dyer be hanged in the door of the house where the tragedy took place. So all the crowd started off, taking the dyer with them to hang him. Presently, they came back talking and vociferating, for the door of the house had proved shorter than the dyer, and they could not hang him there. By that time the patience of the Kadi was wholly exhausted, and he said very angrily, "Go and search the city of Bokhara through, and find a dyer that fits the door of the house where the thief fell down, and hang him there."

**EDUCATION UNDER REVOLUTION AND
WAR CONDITIONS,
1876-1908**

DARK AGES IN TURKISH HISTORY

THE old standards of Turkish life and government were not apparently changed by the downfall of Sultan Aziz. It required more than half a century to transform the Empire into the Turkish Republic of today. For many years life continued in its old setting.

The gradual evolution of a new era was along three distinct lines—political, social, and religious—and may be divided into two periods: First, the thirty-two years from the end of the reign of Sultan Aziz to the movement of the Young Turks in 1908; second, the fifteen years from 1908 to the establishment of the Turkish Republic under President Mustapha Kemal.

Political and religious changes in the Empire were very slow. They were especially difficult because of the unusual character of government organization. In those old days the different races belonging to Turkey were unrelated to each other in both language and inheritance, and even belonged to distinctly alien groups. As these various states slowly awoke to national consciousness and one after another gained its independence, the effect on the thinking of all the Near East was remarkable. The change was as great as that which was taking place in other parts of the world.

For it was not only in Turkey that mentality was developing along new lines. During that period the very foundation of the earlier thinking of the Western world was dropping out, largely as a result of the books published by Charles Darwin and other writers on the theories of evolution. It seems incredible at the present stage of scientific progress that theories now taken for granted should have seemed so revolutionary.

The causes which brought about the profound change in the attitude of the Near East were many. The basis of dissension in all the old groups in the Turkish Empire was a compound of religion and politics. Because of the very unusual nature of the component parts of Turkey, religion and nationality were supposed to be the same thing. It was not until the advent of the Republic that the distinction between the two was wholly comprehended. In early days, if you asked a Greek if he was a Turk, he might reply, "No, I am Greek Orthodox." Should a Turk be asked the corresponding question, "Are you a Greek?" he would reply, "No, I am a Mussulman." This attitude of mind was caused largely by the fact that during the whole history of the old Turkish Empire each nationality—Greek, Albanian, Bulgarian, or whichever it may have been of the large group of nations comprising the state—was represented at the Sublime Porte, the central government, by its re-

ligious head. This individual was usually called a Patriarch, though in the case of the Bulgarians he was an Exarch, and in that of the Jews a Grand Rabbi. Such an intricate system of political machinery made religion the leading form of national thinking.

The old point of view has been wholly changed under the Turkish Republic and no longer exists except as an interesting historical fact. Will the day ever come in this world when nationality will be as distinctly a personal matter as religion now is?

SULTAN MURAD V

After the downfall of Aziz in May 1876, Murad V, the next heir to the throne, became sultan. The policy of Midhat Pasha was still in the ascendancy. His proposed remarkable constitution contained suggestions that had been developing for years among the thinkers in the Turkish nation. Far in advance of his era, Midhat Pasha had prepared this constitution almost on the basis of modern political ideas. It was his dream of a perfect solution for all political problems. Midhat Pasha hoped that Murad V would be openminded and amenable to progress regarding much-needed reforms. Poor Murad, however, was in no condition to become a leader. Like all heirs to the throne of the sultans he had been kept in solitary

confinement and he was mentally far from normal. Under the pressure of his new responsibilities he grew increasingly feeble-minded.

BEHIND THE SCENES

Meantime, Midhat Pasha consulted Hamid II, wily and deceitful from the beginning. Hamid assured the statesman that were he sultan he would gladly accept and carry out the proposed constitution, as well as many other desired reforms.

The government was plunged into difficulties on all sides because of the weakness and uncertainty which prevailed. As weeks passed the atmosphere became more congested and tense. All the foreign embassies were alive to the situation and exerted their influence to bring about a solution of the problems which would be most to their respective national advantage. General Ignatieff, the arch-plotter of the period, intrigued behind the scenes. He feared the constitution and reforms of Midhat Pasha, for Russia's dream at that time was to possess Constantinople.

Disraeli, then Prime Minister of England, had been a firm friend of the Turks from the time of his first visit to Turkey in 1830, and had promoted an amicable policy between Turkey and England. Naturally, there was nothing he dreaded so much as Russian control of the Near East. When Russia, Germany, and Austria plotted against Turkey

and asked Disraeli to sign a stern ultimatum to the Turkish government, he refused to do so and persuaded Queen Victoria to agree with him, much to the consternation of his political rival, Gladstone.

Secret plots and counterplots abounded; many elements were involved in the ambitions of all concerned. Not only by diplomatic groups was intrigue carried on, but also by the harems. In the background were those of three sultans—the large one of the deposed Aziz, and the smaller ones of Murad and Hamid. They were involved in all kinds of schemes.

Heavy war clouds hung over the city. Murad V became more and more bewildered and increasingly unable to cope with the situation. Warlike notes came from Serbia and Bulgaria, and Russia was planning for her campaign of 1877.

HAMID II ASCENDS THE THRONE

In the latter part of August 1876, Murad V was deposed and Hamid II placed on the throne. His inauguration was very impressive. Temporary scaffolding was erected, and on it I sat with a friend. It was one of the first royal functions which I witnessed. During the long reign of this unfortunate sultan, however, I had the opportunity of seeing him many times. This was especially easy as he went regularly to the mosque

every Friday to pray. The army at that time still maintained its old magnificence, and one of the chief elements of the military display of the occasion, as on all public appearances of royalty, was the splendor of the Albanian regiments. Heavy salutes of cannon from all parts of the Turkish fleet resounded. Thus was ushered in with great pomp the long and unhappy reign of Sultan Hamid II.

With the advent of Sultan Hamid in 1876 there was no suggestion of the great change for the worse that had taken place. In the beginning of his reign the new Sultan gradually felt his way and tested his power.

It was still the era when Turkey was cut off from other European nations to an amazing degree. It was not until much later that the direct railway connection with Europe became possible, although in early years a sleepy train promenaded some miles into the interior each day. Caravans still pursued their slow and measured tread between Constantinople and other cities of the Near East. The press was strictly controlled. There was a telegraph service, but all telegrams were censored. It therefore came about without publicity or general knowledge in the early days of the reign of Hamid II that Midhat Pasha was imprisoned and his constitution forgotten. Somewhat later, that great hero was quietly put to death.

The cherished vistas of hope and progress gradually disappeared.

The peaceful atmosphere of the last days of Sultan Aziz had encouraged the appearance of new ideas. When he died there were millions in the many different states who had gradually become nationality-conscious. They realized all at once that they did not need to remain under a national control different from their own. They could be free and independent. A happy development of a new Near East might have been possible under progressive leadership. But Aziz was followed by one of the worst tyrants the world has ever seen. Hamid II effectually strangled every effort and every thought of a new and better world.

A SLOW PERIOD OF EVOLUTION

After Hamid began to show his real nature, there followed, little by little, the worst sufferings of recent times. Liberty, fraternity, equality, and justice were forbidden words, the utterance of which would have cost a man his life. They seemed no longer even to be remembered.

It was a stormy period of history in eastern Europe. In 1877, before Sultan Hamid II had really established his cruel policy, a new threat of danger arose: Russia marched with a large army even to within ten miles of Constantinople. She

had publicly announced her decision to bring to an end all uncertainties and disturbances in the Near East.

The news of the advance of the Russian army to the very outskirts of Constantinople at San Stefano spread quickly westward and aroused all Europe. Disraeli awoke to the danger. The Congress of Berlin took place, and Russia was obliged to withdraw gradually, never again so nearly to reach her ancient goal.

As the years slowly passed during the tyrannical reign of Sultan Hamid, freedom of all kinds was unknown. It would be interesting to discover the number of real patriots who were gradually exiled from the country. No one who espoused any form of free development was allowed to express his ideas, but all true patriots were obliged to conceal their real opinions. Even so, they were frequently under suspicion, and many were exiled. Princes, ex-grand viziers, public ministers of all grades, and even ordinary citizens, joined the procession of those who were sent out of the country.

The reign of Hamid II was indeed an amazing interlude to come between the freedom under Aziz and the brilliant régime of President Mustapha Kemal. It is a marvel that a school for women could have been carried on under such conditions as existed while this cruel sultan was at Yildiz, in power over the whole nation. Fur-

thermore, during that very period of unusual difficulties, the institution gradually developed from its small beginnings into a college. An explanation even of the continued existence of the college is found in the fact that in early days only Turkish students were forbidden by the sultan to attend American institutions. Our students were largely from the other races in the land, for Turkey was still an Empire of many states. What the daughters of the other nations represented in Turkey were doing was not a matter of special interest to the reigning government as long as no disloyalty was in evidence.

THE SPIES OF SULTAN HAMID II

With the accession of Sultan Hamid, however, a very strict surveillance of our new enterprise began. Spies were always on the watch ready to report any possible disregard of the laws. They were especially keen to notice the entrance of Turkish students into the school. Perhaps this was because there was an ever-increasing desire among the Turks for education of a national and an international character, to both of which the government was then greatly opposed. Not all spies, however, were unfriendly, as a large percentage of the general public began to demand opportunities for education.

On one occasion several functionaries appeared

with an official order from the government to examine our school in detail. These inspectors were evidently kind men at heart, anxious to get through their difficult task without injury either to themselves or to us. We invited them to examine whatever they thought best. They passed carelessly by the door of the library, for the very existence of a library in a girls' school would never have entered their minds. They looked over the buildings and grounds, and were then invited into the drawing-room for Turkish coffee and cake, and finally departed in a very cheerful and friendly mood. They undoubtedly knew that we had Turkish students from time to time, but they evidently did not wish to look below the surface. Even in those early days, spies, as well as other classes of society, had begun to approve of progressive methods of education.

THE STRUGGLE FOR PROGRESS

The unhappy reign of Sultan Hamid dragged slowly on through its long course of thirty-two years. During that time all efforts for progress were apparently strangled and all modern improvements were forbidden. Electric lights, even, were allowed only in the Sultan's palace. Yet underneath the surface strong forces were being evolved, destined later to transform the nations then represented in the Turkish Empire. The



Folk-dancing class in costume



Class in home economics

point of view of the common people slowly changed, and modern ideas gradually gained in influence.

In the early Turkish state, with its many nations and many religions, each citizen believed that his religion and his political creed were identical and furnished the key to eternal life. With the gradual introduction of new ideas all over the world a modification occurred in the basis of political and religious consciousness in the nations in Turkey, as was the case in Western lands. The Eastern world slowly changed its point of view. Political consciousness awakened in each subject nation in Turkey. This was followed by wars and long-sustained struggles, which continued in some provinces even until the establishment of the Turkish Republic. Millions sacrificed their lives on the battlefields of the Near East for ideals of national freedom. However, national allegiance did not quickly take the place of religious political divisions; yet a new world in the Near East was slowly evolved, in which a man's religion was to be his own affair and not synonymous with his political creed.

A STUDY IN TRUSTEES

NO INSTITUTION can make real progress without an efficient board of trustees. That no other type would appoint an up-to-date faculty goes without saying. Initial incentive to progress may originate either in the minds of the trustees or in the thought of the faculty members. Without a strong urge in one or the other of these bodies no college can survive.

PROJECTS AND PERSONALITIES

In the beginning of our history, as we have seen, a marvelous woman dominated the situation as President of the Board of Trustees, Mrs. Albert Bowker. With her were associated two other notable personalities—Caroline Borden; and Pauline A. Durant, who, with her husband, had already been a co-founder of Wellesley College. The control of the new institution in Constantinople was definitely in the hands of its trustees, although the ultimate authority in early days was, technically speaking, the American Board of Foreign Missions in Boston. It was because funds for founding the school had been raised directly for that purpose by its trustees that separate control of the organization by the trustees could be insisted upon.

The remarkable character of Mrs. Bowker is illustrated by a story which has come to my knowledge. During her girlhood she was a student at Ipswich, Massachusetts, and was especially devoted to the study of science. At that time, what used to be called in religious parlance "a revival" took place. In that movement she refused to join, partly because the meetings interfered with important excursions for scientific study in which she was a leader. Because of her prominence among the students, the teachers brought such pressure to bear upon her to attend the revival meetings that she ran away from the school. Before she was found, a report of her death was published in a Boston paper, possibly as a misunderstanding of her temporary disappearance. Her father, who fully appreciated his unusual daughter, hurried to the scene in a spirit of despair, only to find his child in blooming health. The deep emotion caused by this incident resulted in a consecration of Mrs. Bowker's life to the service of humanity in a larger sense than the movement from which she had escaped would have made possible.

Among the philanthropists who supported Mrs. Bowker in her far-seeing project in Constantinople was Caroline Borden, then comparatively young and just coming into a position of influence as a trustee. In after years she was the power behind the throne in Boston until her death in 1921.

Dr. N. G. Clark was then secretary of the American Board, and very sympathetic with the plans of Mrs. Bowker. There was a committee in Constantinople, the head of which was Dr. George W. Wood. Dr. and Mrs. Wood lived near the school in Scutari and shared in the plans for its founding. He was a kind and genial man, and both he and his wife were a perpetual source of support and comfort. It was under such remarkable leadership that Kate Pond Williams had been appointed principal of the school in 1875.

It was still in the old world of Sultan Aziz that a group of unusual women presided over the modern school in the new Scutari building, a small beginning of a great enterprise. The history of all important undertakings shows that the spirit and ideals surrounding their birth often become the inspiration of subsequent development. This proved eventually to be true, but not immediately. If Kate Pond Williams had been younger she would have rapidly developed a large college. Even during her short period of leadership she brought many gifts into the treasury. The chief of these was the money for Barton Hall, our second building, completed in 1882. This building was the gift of Charles W. Wilder, who suggested that it be named for his wife, Sara Barton. Before Kate Pond Williams resigned, Mr. Wilder contributed ten thousand dollars as the beginning of

an endowment fund, and also a fine reed organ. In 1883 Kate Pond Williams resigned and returned to the United States. Her place was taken by Clara H. Hamlin and myself as joint principals of the institution. Our life experience at that time was small, and it was some years before we could offer the type of leadership that we desired.

Unfortunately for the new educational enterprise in the Near East, the progressive character of its first Board of Trustees could not be reproduced. With a change in régime in Boston the type of the new trustees, as a whole, was decidedly different. The time came when Dr. Clark and Mrs. Bowker resigned and the advanced policy which they had pursued came to an end. In the second period of its history, therefore, there was a great change. The school in Scutari in its new building, imposing for that age even in the United States, lost its remarkable leadership and fell under conservative control.

THE DARK AGES IN COLLEGE HISTORY

These changes in Boston and in the control in the school at Constantinople coincided with the advent of Sultan Hamid II in the Turkish Empire. The result was an era of dark ages in our history. Dr. and Mrs. Judson Smith held the two positions made vacant by the resignation of Mrs. Bowker and Dr. Clark. The first evidence of the change

was an attempt on their part to repudiate the independent character of our original organization. A long series of difficulties followed. However, we still had Miss Borden and Mrs. Durant on our Board of Trustees, as well as some others who supported their policy. Had that not been the case, the subsequent history of the college would have been impossible. As those years of gradual growth paralleled the tyrannical reign of Hamid II, difficulties on all sides seemed to combine against any form of rapid progress. During that entire period Mrs. Durant and Miss Borden struggled to bring the control of the institution under leadership with vision.

I shall never forget a certain momentous trustee-meeting in our early history when Mrs. Smith had decided to ask for my resignation. She gave as her reason for this decision that in addressing a public meeting I had denied a fundamental connection of our college with the Mission Board in Boston. The fact was that I had declared myself an educator and had said that I did not represent sectarian religion in any form. I therefore went to the meeting of the Board of Trustees with mingled feelings of apprehension and indignation. The course of the discussion was a striking illustration of opposing ideals in relation to public service. Mrs. Durant and Miss Borden were present, as well as several others of the liberal members of

our Board. After formally opening the meeting, the conservative president stated that there were reasons for asking for my resignation as head of the institution on the ground of my independent, nonsectarian stand. When she had finished speaking, Mrs. Durant remarked, "Madam President, have we not any important items on our agenda today? If so, I move that we pass on to their consideration." The president cast a quick glance around the room, and, noting not only Mrs. Durant and Miss Borden but other broad-minded members of the Board, sadly dropped the subject. It was a striking incident, not only to me personally because of its relation to my later history but because it illustrated a wonderful degree of statesmanship on the part of Mrs. Durant. Such statesmanship was far more effective than an attempt to vindicate my stand would have been. She simply forestalled all discussion, and I cannot remember that she ever referred to the matter later.

A BROAD VISION IN EDUCATION

The Historian-at-Large of Cambridge University once said in a public lecture, "History is not the recital of minute events of a period, but the establishing of some great principle." The principle of great importance in connection with the founding of our college was characterized by Miss Borden as a broad vision of the type of education that

would meet the needs of all the various religious sects and political views of the different elements in the Turkish Empire. It involved offering a type of education that would prepare women of the Near East to participate on that basis in the home, in the community, and in national life.

A COLLEGE CHARTER

THE early years of the institution were extremely interesting, and many devoted young students were sent out into the world to struggle for the attainment of the ideals that had been taught them. Our grades of scholarship were continually advancing, and the unusual academic features possible made the situation absorbing.

I spent the year 1888-89 in the United States, and with Miss Borden, Mrs. Durant, Kate Pond Williams, and Alice Freeman Palmer worked many hours planning a campaign to secure a college charter. In the autumn of 1889 I returned to the college and during the following year anxiously speculated upon the outcome of our plans.

The conservative members of our Board of Trustees had known that Miss Borden was taking the lead in an effort to secure a charter for our college from the legislature of Massachusetts, but they had not perceived the significance of such a procedure and had placed no obstacles in her way. To gain the necessary votes in the Massachusetts legislature Miss Borden carried on a vigorous and sustained campaign. She always had admiring and sympathetic friends, and on this occasion as on many others they rallied to her assistance. The result was success, as was usually the case in whatever

Miss Borden undertook. We in the college almost held our breath as we waited for the outcome, but we said very little to the outside world. It was one of the most thrilling moments in our history when, in March 1890, we received the cable from Miss Borden, "College charter granted."¹

Enthusiastic students decorated the buildings and covered the blackboards with the words, "Long live the College!" written in Turkish and many other languages. Classes were discontinued for the day, and in the evening a banquet was given at which eloquent speeches were delivered in Turkish, English, French, Greek, and Armenian. The abundant flora of the Near East contributed to the decorations of the occasion.

It had not been an easy matter to persuade the legislature of Massachusetts to grant a college charter to a small and almost unknown institution in a far-away city like Constantinople. Success was almost entirely due to the efforts of our two leading trustees, Caroline Borden and Pauline Durant.

Three young girls who joined in the celebration of that first Charter Day in 1890 were in later life

¹ The charter was granted to establish The American College for Girls at Constantinople. This title was subsequently shortened in public usage to "Constantinople Woman's College." With the change of the name of the city to Istanbul the college is now called "Istanbul Woman's College."

to be the principal speakers on another Charter Day in 1931. They were Gulistan Ismet (Assim), Slava Milosheff (Shipkoff), and Winifred Seager (Edwards).

The new college charter required regular faculty appointments. After Kate Pond Williams resigned in 1883, Clara Hamlin and I carried on the school without formal recognition. The reason for this anomalous situation was that the trustees had expected to appoint a president from outside the college but had never found the right candidate; as time went on, the existing faculty was accepted without question as the authority in charge. In 1889 Clara Hamlin married and left the college.

Simultaneously with the granting of the new charter I was appointed president and Florence A. Fensham dean. Miss Fensham had been on the faculty for several years as the head of the English Department. This was one of the early uses of the title of dean in college faculties, first granted to Dr. M. Carey Thomas, who was appointed Dean of Bryn Mawr in 1884, shortly after that college was opened. It caused many laughing remarks in Constantinople society, where it had been associated only with high ecclesiastical functionaries.

THE FIRST COLLEGE COMMENCEMENT

We had gradually added a year to our college course, and the first Commencement of the new

college was in June 1891. Caroline Borden came from Boston to give the address. She arrived in the early spring and during her stay in the college often came to our reception room, where parents and friends of the students were received. She always had an interpreter with her and showed a deep and personal interest in the welfare of the families from which the students came. Her friendship for the people of Turkey was so appealing that after her commencement address the local press was full of praise for such a wonderful friend to the country.

The first Commencement of the new college was one of the most significant public occasions in our history. The college motto, "*Dominus illuminatio mea*," was over the platform, together with the flags of Turkey and the United States. A representative of His Majesty Sultan Hamid II, the American Minister, and educators from other institutions were present. It was, in all respects, a thrilling celebration.

Miss Borden, during her visit to the college, not only interested herself in all the educational details of our daily life but supplied many practical needs. Among her gifts were a reading-desk and three platform chairs which, if I am not mistaken, still stand on the platform in our Assembly Hall. If all the notables who ever sat in those chairs from that day to this could pass before us in a long

procession, it would be a remarkable sight, for it would include representatives of many nationalities and some individuals who have been leaders in world history.

Among the seven graduates who received the degree of Bachelor of Arts at the first college Commencement in 1891 was Sevastia Kyrias, from Kortcha, Albania, who together with Paraskevi Kyrias, a younger sister and later graduate, founded the Albanian College for Women now under the special protection of the King of Albania and officially called "The Kyrias Institute." It is the only advanced institution for girls in Albania. In that same class was Winifred Seager Edwards, later a professor of music in the college for many years. She supplemented her study of music in Constantinople by advanced work in Germany and other places.

THE ALUMNAE ASSOCIATION

Miss Borden during her visit founded the Alumnae Association of Constantinople Woman's College. This was at first a modest enterprise with an annual membership fee for some years of only one dollar. The association grew rapidly, however, and some years later gave a successful public concert, the proceeds of which were six hundred and fifty dollars. This money was used to purchase

two small houses near the Scutari property as an addition to our dormitories.

Branches of the Alumnae Association were established in Philippopolis, Sofia, Athens, Smyrna, and New York City. These branches have been important elements in the history of education. The presidents have always been chosen from among our most distinguished alumnae.

STUDENT GOVERNMENT

It was during the same period that Professor Dodd, on returning from a period of study at Bryn Mawr, founded the Student Government Association. This organization was one of the early efforts in the direction of student government, and is still functioning with certain modifications (1933). Ever since that period (1892), independence of action by the students has been an important element in preparing our graduates for woman suffrage in Turkey and in many countries of the Balkan Peninsula.

Our students have always shown the power of judicial action in a high degree, often under very unusual circumstances. It frequently occurred that many different nations at war with each other were represented in our student body. Difficulties therefore arose which are unknown in colleges where students are mainly of one nation.

Shortly after the association was founded, a

critical case of discipline arose, involving national feelings. I began investigations regarding it, according to my custom. Yova Milosheff, the president of the Student Government, came immediately to my office with an air of great dignity. "I thought I was in charge of the internal discipline of the College," she said. I forthwith apologized and left the matter to her, and it was arranged with a surprising degree of harmony.

Since that time there has been a long line of presidents of the Student Government Association. A remarkable power of practical statesmanship has often developed in this way. Such training in tolerance and justice is a good preparation for the political careers now open to women.

One day, Nedjemeddin Hoja, the Minister of Justice at that time, came to visit the college. He was tall and impressive in his white turban and flowing robes. He looked into the various rooms in a casual tour of inspection before taking Turkish coffee in the drawing-room. As he passed the door of the study hall he saw his daughter, representing the Student Government Association, sitting on the platform in charge of order. Perfect quiet reigned in the room. "Alas, alas," he said, "are you teaching our daughters to govern us?"

THE YOUTH OF THE COLLEGE

THE evolution of the course of study in the early development of Constantinople Woman's College was never strictly in line with fixed grades of college curricula in the United States. Even in early years, however, when our published program was apparently elementary, a surprisingly high standard was required in several departments. This was especially the case in the language courses. Few undergraduate colleges offer as extensive language study as was necessary in an international institution in the Near East. These courses included comprehensive work in Turkish, English, French, German, ancient and modern Greek, ancient and modern Armenian, Bulgarian, and Slavic, some study of Arabic and Persian, and at one time a course in Hebrew as it is spoken in Palestine. Such departments demanded teaching that might be called graduate work. The intricate system of language teaching as described above is no longer necessary under President Mustapha Kemal, for all the people in Turkey now speak the Turkish language.

The character of instruction, both before and after our college charter was secured in 1890, depended largely on the degree of scholarship of the professors we were able to bring from the United

States. Thus it happened that comparatively advanced courses were offered at various periods of our history by professors from some of our leading colleges and universities.

Many of the conditions of environment and the courses of study differed greatly from those in the United States. Some of the professors were pursuing graduate work themselves in philosophy, art, history, or languages. The unusual circumstance, therefore, existed that the students were often more familiar with certain aspects of higher research than the professors themselves could possibly be. For instance, many expressions from Turkish, Greek, and Arabic sources have a significance for people who have always lived in the East that they would never have for foreigners. A similar state of familiarity exists among the students with objects of research in archaeology, history, geography, languages, and philosophy in Near Eastern surroundings. As such unusual conditions were involved in the growth of our college, a hard and fast line could not always be drawn between the grades of scholarship in different periods of its development. From the point of view of accepted methods of classification there were accordingly many irregularities in our standards.

Upon the basis of both unusual restrictions and unusual opportunities for a large academic life the character of our college was slowly evolved.

ADVANTAGES OF A WORLD LANGUAGE

The language of Constantinople Woman's College has been English from the time of its founding in 1876. The advantages are evident. English and French are vying with each other for diplomatic usage, with English apparently in the ascendancy. The knowledge of English opens the way to world libraries and to study of international progress. The use by young students of some other language than their own increases facility of expression and knowledge of world ideas and opportunities of educational advancement.

The students entering from our own introductory school were sufficiently familiar with the English language to undertake freshman work. Many students, however, were received from all the nations of the Near East on examinations or on credits from their national schools. The first necessity for them was the study of English, for which ample facilities were provided. Such students usually required five years to complete the four-year college course unless they carried advance credits on entering. This problem has been called the language difficulty. I should call it the language advantage, for I maintain that the knowledge of several languages is a great aid to scholarship. Such knowledge, even if incomplete, definitely helps to develop the power of thinking and opens world literature to the students.

The early years of college history were comparatively successful. Graduates of many nationalities increased in numbers, and interest in American education spread throughout the Near East. Library and laboratory facilities were improved to meet the growing needs.

The athletic department of the college has always held a prominent place in the curriculum. It has been carried on by a long line of enthusiastic leaders, many of them sent out from the United States. This department has always been ready to act in time of fire, to protect in time of danger, to amuse in hours of recreation, and in general to inspire health and confidence in the college.

During the first years of the century we introduced lighting by gas from a plant in Kadikeuy, the old Chalcedon, which proved comfortable and satisfactory, for its era. We also acquired a central heating-plant, which unfortunately was the cause in later years of a great apparent catastrophe, the burning of Barton Hall. Ambassador James B. Angell gave our Commencement address in 1898, and well-known lecturers frequently addressed our students as they visited the city for cultural or archaeological purposes.

A DISTINGUISHED VISITOR

The college has enjoyed the privilege of entertaining many distinguished guests. In the year

1900-1901 we had an inspiring visit from Père Hyacinthe Loyson and his wife. Père Hyacinthe was at that time a figure of world interest. After being expelled from the Carmelite Order on account of his advanced tendencies, he taught philosophy in Paris, Bordeaux, and Lyons. He founded a liberal church in Switzerland, preached in Geneva and Paris, and was considered one of the world's distinguished orators. He was, as well, one of the few clericals at that time to fraternize consistently with all religious creeds and to become a pioneer in religious freedom.

From the moment of his arrival at the college people from all parts of the city came up the walk of our front entrance in crowds to visit him. The Turks, the Jews, and representatives from all different forms of religion felt that this remarkable man belonged to them. There was one strong element in the city which did not agree with this sentiment and that was the Catholic Church. That great body considered Père Hyacinthe excommunicated and outside the fellowship of Christianity.

When we announced in the daily press that on a certain date this distinguished man would speak at the college and that the public was invited, the Catholic Church persuaded the government to forbid the lecture on the ground that Père Hyacinthe was a dangerous man. Accordingly on the day appointed, when crowds of people from all parts of

the city, even to the shores of the Marmara, came up the hill to the college gate, they found an official of the government there who forbade their entrance. In short, the gate was closed.

The government did not, however, prevent the lecture, and we had a very enthusiastic audience. We did not ourselves know at first that the police were at the gates preventing all entrance, and we were surprised to see so few outsiders. Yet the audience was not a small one. Some of the visitors went around to a back passage and gained admission, and the college itself furnished a number.

In the lecture of Père Hyacinthe we had a wonderful illustration of the finest French oratory. He spoke more than an hour without any notes whatever, and we all listened, entranced. Among other things, he referred to the universal religion in which Turks, Jews, and Christians could unite.

Madame Hyacinthe was so pleased with her visit that she presented the college with a diamond ring to be worn by the president on great occasions. During their visit, the Swami Vivekananda, on his way from India to New York City, called to see our international guests. The government officials of the city also paid great honor to our distinguished visitors.

THE BURNING OF BARTON HALL

BEING especially weary, I had retired early on the evening of December 15, 1905, and hoped to forget for a short time the cares of administration. For that purpose I had begun to read an interesting story. I needed to relax.

We were somewhat isolated in Scutari at that period, with respect to other foreign residents, as we were the only representatives of the English or American colonies in that part of Constantinople. According to the custom of the time all communication with other places in the city ended with the firing of the sunset gun, as Scutari was on the Asiatic shore of the Bosphorus. When the sun disappeared below the horizon even the steamer traffic with the opposite shore came to an end.

I had not been reading long when suddenly there arose the cry perhaps the most dreaded of all in human experience. Smoke and flames were already issuing from Barton Hall. Fortunately we had trained a group of students, who formed a really expert fire brigade. They were almost immediately out of bed and on duty with water buckets and lines of hose.

The cry of "Fire! Fire! (*Yangun Var!*)" echoed through the streets, and soon there was a howling mob at our gates and surrounding our walls as the

town became alert to the situation. The Turkish firemen with their piercing cries, picturesque costumes, and long pikes were quickly on hand. The military fire company with their helmets and bugle signals were there. Soldiers were everywhere.

Conspicuous in the crowd were grandly decorated individuals on horseback who were sent by His Majesty to help us. And there was Barton Hall all ablaze in the black night. Alas, there was no possibility of saving it!

Almost all the household had gone to bed when the fire broke out. The white-robed students suddenly routed from sleep were calm and orderly, a long procession of shivering girls too sleepy to understand quickly just what had happened to them. They were the wonder of all who saw them. In charge of Miss Gwen Griffiths they fled to the house of our college physician, a Hungarian doctor who lived near by (author of the remark, "This is the girls' college, and I am she's doctor").

There was no panic on that terrible night, but, alas, we lost Barton Hall. The dawn of the morning found us bereft of our second building and all that it contained. The assembly hall, the organ, the biological laboratory, the dormitories, the classrooms, and Professor Dodd's unique collection of art treasures—all were gone!

This art collection had included a real mummy

from Egypt, the gift of an enthusiastic friend to Professor Dodd. This individual, if one could call a mummy an individual, was somehow saved. During the years that elapsed, however, before we had an art museum, Mr. Mummy was kept under a bed in one of the rooms in Bowker Building. This was greatly to the terror of young students, and not exactly pleasant for anyone who occupied the room.

The morning light and the first steamer to cross the Bosphorus brought us many sympathetic visitors from other parts of Constantinople. We were almost too sleepy and discouraged to see them, yet their sympathy was very comforting.

The disaster seemed the end, but it was really the beginning of a larger life. Plans for the future unconsciously included new vistas of progress. For a time, however, our thoughts centered on Scutari as the place for a new campus which was to contain an improved group of buildings.

The news of the calamity spread rapidly far and wide in the Near East. One father came on from a distant province to see for himself what had happened. I met him in the drawing-room with the sad statement, "Your daughter has lost all her things." "Yes, Madame," he replied, "but what should I have done if I had lost my daughter?"

WINNING FINANCIAL SUPPORT

THE gaining of our college charter in 1890 had not made us financially free. Our income was still limited by the claims of other interests in the society in Boston with which we were officially united. The great demands of the time were freedom for a larger development and an adequate endowment fund and new buildings.

Finance and scholarship in their essence are very different from each other. The outstanding educator, as well as the thoughtful scholar, is inclined to a life definitely separated from sordid thoughts of money, for love of money is far removed from love of learning.

The loss of Barton Hall in 1905 greatly intensified our need of funds. I had at that time already made two efforts to secure help for the college in the United States. The first was in 1900, at which time I began a short career of soliciting gifts in New York—something for which I seemed to have very little personal fitness. The Rector of a prominent church in the city, on hearing of my purpose, remarked, "That woman—she cannot raise money. She has not a single characteristic necessary for such an undertaking." His attitude toward the proposition seemed to be supported by the outcome, for the results of my effort, at that time, in

hard cash, were only fifteen hundred dollars. Other results, however, made the experience well worth while, as they included acquaintance and close co-operation with some of the future members of the fine Board of Trustees eventually organized. Two further benefits were an increased interest in our college in the United States, and greater familiarity on my part with American educational methods.

In 1904-1905 I was again in New York City. It was during that early period that Mrs. Henry Woods gave the generous sum of \$58,000 for a building to replace Barton Hall. Later, I spent the years 1907-1908 and 1908-1909 in pursuance of the same end in the United States. During the latter interval Dr. Roxanna H. Vivian, professor of mathematics at Wellesley, took my place as president of the college in Constantinople, filling the post with great efficiency and success.

While Dr. Vivian was Acting President the Young Turks came into the city with an army, and there were a few days of great excitement. The college was still isolated in Scutari, and in that time of crisis Dr. Vivian applied to the distinguished Russian diplomat, Consul-General Ponafidine, for help, since he, as well as his wife, was a personal friend of the college. Madame Emma Ponafidine is the well-known writer on subjects connected with the Near East. Her latest book, *My Life in the Moslem East*, gives a vivid picture of

conditions in Persia, Turkey, and Irak early in the present century.

THE ART OF RAISING MONEY

The psychology of raising money is most interesting. The whole proceeding seems to be an enterprise of thinking. The money-raiser for a sincere educational purpose must seek to be above all personal considerations, and ready to work day and night without stint. Moreover, the outcome must be estimated not in acquired coin alone but also in influence, the power of which depends on the power of the effort put forth. It is true not only that the results cannot be estimated by any financial statement but also that they cannot be limited to any definite date, as no form of measurement is possible. It was during those years of effort to raise money that friendships developed with prominent men and women who eventually accepted trusteeship of the college or helped to secure funds to increase its future influence. Indeed, the power of thought extends in time and space through future centuries, and helps to shape all historical development.

Shortly after the burning of Barton Hall, our alumnae association made an earnest effort to help the college. They raised the money necessary to purchase two old houses near our grounds, and donated them to the service of the institution.

They were desolate old places but the best that could be found near by. Just during that period when our finances and our campus were at the worst, Miss Helen Miller Gould, now Mrs. Finley J. Shepard, came to Constantinople. She spent several days at the Pera Palace Hotel and, in response to an earnest invitation, came to Scutari to visit us. We showed her the best and the worst in our depleted campus. I shall never forget the look on her face when she entered the garden behind the college and saw the ruins of Barton Hall and the forlorn-looking old houses which we were trying to use as substitute dormitories.

I should like to say here that the alumnae were rewarded for their generosity, for they did not, I think, lose money on those old houses but were able to sell them for what they were worth.

A few months later, when I was in Boston, I received an invitation to visit Mrs. Helen Gould Shepard. I had never before been the guest of friends who think in millions. Our life in the college was always a struggle on the financial side. I said to myself, "I must altogether forget money in these surroundings." I succeeded comparatively well in doing so. On the morning when my first visit to Mrs. Shepard ended, she handed me a check for \$10,000, saying, "I want to start you in raising money for the new home of the college." Later, during my stay in New York City, I was

her guest at her home in the city and at Lyndhurst, her country residence. Her friendship and support were a large element in the success of our enterprise.

Just before I returned to Constantinople in 1909 Mrs. Shepard gave me \$150,000 for the construction of Gould Hall, the finest building in our present group. This gift was subsequently increased to \$200,000, with \$25,000 added to supplement the amount given for Henry Woods Hall. The help received from Helen Gould Shepard at that difficult time cannot be expressed in terms of money, or in any other form. The final success in securing funds for our present group of buildings was apparently due to her gifts and her influence.

One of the most delightful of my adventures in money-raising was connected with Miss Olivia Phelps Stokes. It was during the summer of 1909, while I happened to be visiting Dr. and Mrs. Samuel T. Dutton, in Maine. Dr. Dutton was at that time the treasurer of our Board. The country home of Miss Stokes was forty miles away. She sent me a note inviting me to luncheon on a certain day. Dr. Dutton offered to take me to her residence in his car. The country roads in Maine were not then what they are now, and a heavy rain such as, I think, can be produced only in New England, complicated the experiences of the

eighty-mile ride. Nevertheless, Miss Stokes's gift of half the amount necessary for a building enveloped the occasion in a rose-tinted atmosphere. She later supplemented her donation to complete the required amount, which stands on our records as \$100,000. This fund was used to construct our dining-hall, named Mitchell Hall for a friend of Miss Stokes.

I think the only time in my career of money-raising that I was turned away from the door was when I presumed to call upon Mrs. Russell Sage; but Mrs. Sage afterwards became a friend. She eventually gave more than \$100,000 for the erection of Russell Sage Hall.

While Dr. Borden Parker Bowne, the philosopher, was president of our Board, he secured from John D. Rockefeller a gift of \$150,000 for the power house which supplies heat, light, and water to our Arnautkeui plant. Mr. Rockefeller also financed the restoration of the wall around the property.

THE COLLEGE AUXILIARY ASSOCIATION

During the years which I spent as a mendicant in New York City, an association auxiliary to the college was founded, whose members, prominent men and women, contributed membership fees varying from one dollar to five hundred. This spirit of service was enhanced by a reception given by Mrs. Helen Gould Shepard in her home on

March 24, 1909, which was attended by members of the association from many cities. Addresses were made by Hon. John W. Foster, Dr. Talcott Williams, and myself. The interest in our college expressed in this meeting was phenomenal. Dr. George Washburn of Robert College, who was present, said, "I have never attended any such meeting in behalf of any college."

THE STRUGGLE FOR FREEDOM

ONE feature of the era of money-raising was the gradual growth of the demand for official freedom for the college. The annual income of the institution was still limited by the claims of the society in Boston with which we were officially connected.

During the years while I was working in New York City to raise money, Miss Borden and I succeeded in a new effort in the direction of freedom. After constant and persistent effort for some months, we formed an Advisory Committee of people of large influence in New York and Boston. At first, the members of this committee could have no official relation to the college, as we already had a Board of Trustees. Such a committee could legally exist only on the platform of supplementary support for the institution.

HELP FROM THE MIGHTY

The success of this committee was assured from the moment when Dr. Charles Cuthbert Hall, president of Union Theological Seminary, consented to become its chairman. Other members were Dr. Borden Parker Bowne, Professor of Philosophy in Boston University, who was vice-chairman; Grace H. Dodge, New York City; Hon.

Oscar S. Strauss, twice minister and once ambassador to Turkey; Mrs. Henry Villard, New York City; Dr. James S. Dennis, New York City; George A. Plimpton, Ginn & Company; John W. Frothingham, New York City; James Wood, Chappaqua, New York; Dr. Samuel T. Dutton, director of the Horace Mann School; Charles H. Rutan of Shepley, Rutan, & Coolidge, Boston; Robert E. Ely, director of the League for Political Education, New York City; Caroline Borden, Boston; Pauline Durant, Wellesley, Massachusetts; and Charles R. Crane, who was closely connected with our early history in Boston and New York.

Many of the names listed were extremely difficult to obtain, as, for instance, that of Mr. Plimpton, who later became a leading trustee. He was already connected with many important enterprises, and when I first asked him if he would serve for us, he replied emphatically, "No, I will not." I waited a few months and then tried again.

How well I remember going to his office on the second occasion! Just after I started from my place of residence it began to rain, and I had no umbrella. I was wearing a light-blue straw hat with a black feather. As the rain increased, black streaks from the feather ran down on the blue hat. In that condition I arrived at his office at 70 Fifth Avenue. "Dr. Charles Cuthbert Hall," I said, "has consented to be chairman of our new committee

for the college. Will you join it?" "Yes," he replied, "I will."

Mr. Plimpton gradually adopted the interests of the college as his own. He soon became a trustee and his skilful business ability, keen estimate of values, and winning power in raising money made him everywhere the beloved trustee and champion of the college. He was chairman of our finance committee for many years, and more than once he might have been president of the Board of Trustees had he been willing to accept the office.

Human nature expressed itself at its best in the enthusiastic devotion of the members of the new committee to the interests of our growing institution. In persuading these prominent men and women, already overwhelmed with public interests, to lend their names, I had always used the argument that they need not hold any meetings. I emphasized the fact that their influence alone would be sufficient to help our money-raising program. Hardly had the committee been formed, however, before one and another said, "Let us have a meeting." The first coming together of this committee was in the Social Room of Union Theological Seminary. After the exercises were over, Dr. Cuthbert Hall came to me and said, "Have patience and we will work out the independence of the college." Thus, when the proper moment arrived, a committee of the new Board

was appointed to prepare a charter on the basis of an independent institution. In all of these movements Dr. Hall took the lead.

THE SECOND CHARTER

The platform drawn up by the new committee for education of women in the Near East was an ideal one. As an increasing effort was made to put it into effect, the management of the college was gradually transferred to the broader leaders. A revised charter establishing the independence of the college was obtained from the legislature of Massachusetts on March 20, 1908.

So ended all official connection with the board in Boston. Some day in the near future mission boards may outline a platform of world co-operation in spiritual evolution on a modern religious and scientific basis. In such a movement all nations might join. In later years the organization in Boston has itself been transformed under the administration of two progressive and far-sighted leaders. The first was Dr. James L. Barton, who was followed by the officer now in charge, Dr. Fred F. Goodsell. The latter is, at the time of present writing, vice-president of our independent Board of Trustees, and wholly in sympathy with modern methods of international co-operation.

Our difficulties with the Board of Missions in the old days were twofold. The first was the fact

that a narrower conception of the best way to co-operate in world improvement obtained in that committee than is the case at present. The second was financial. We needed far larger resources than were possible under such control. This was evident from the fact that at the early beginning of our institution separate funds were raised for its support. The far-sighted women who founded our college realized that higher education is necessarily a costly affair. Higher institutions for learning are not easily carried on under any form of general support provided for many other philanthropic purposes.

EARLY FINANCIAL GROWTH

George A. Plimpton was the central figure in the early financial history of our college. Shortly after he consented to become a member of our Board of Trustees, he was made chairman of the committee on finance. He immediately established a college office in the building devoted to his own private interests, 70 Fifth Avenue, New York City. Susan H. Olmstead served as financial secretary of the college from 1908 until her death in 1930. During the early years of her service, she was responsible, under Mr. Plimpton, for efforts made to raise money for the college treasury. Consequently, she did much public speaking in different parts of the United States. Miss Olmstead was

especially well fitted for her position, as she had served as a member of the faculty in the college itself during a period of several years while the institution was still in Scutari.

Miss Olmstead was also responsible for selecting new faculty members in consultation with the trustees and the president of the college. Under the enterprising and vigorous efforts of Mr. Plimpton, the chairman of the finance committee, with the assistance of Susan H. Olmstead in the college office, our finances prospered.

IDEAL TRUSTEES

The gaining of the new charter of the college in 1908 was the hour of triumph for Pauline A. Durant and Caroline Borden, who were honored members of the new Board. Miss Borden celebrated the occasion of the establishment of freedom for the college in her usual way. She invited as many as possible of the members of the new corporation to a grand dinner, given at her home in Boston. Miss Borden's luncheons and dinners were famous events to all who knew her. One striking characteristic was that they were always late. None of her guests, however, ever seemed to mind sitting and conversing one or two hours beforehand, as the possibility of delay was taken for granted when the invitation was accepted. I remember one occasion when President Lowell of

Harvard University was invited to luncheon at one o'clock. He arrived promptly and apparently enjoyed himself conversing while waiting until nearly three for luncheon to be announced. Miss Borden's blindness and her remarkable conquest of its attendant difficulties impressed all her guests with wonder and admiration, especially as she always seemed to succeed in her undertakings.

On April 2, 1908, the first official meeting of the new Board of Trustees was held in Boston. Nearly all of those were present whose names appeared in the Act of Incorporation. Alas, however, before the meeting was held, the hearts of all were clouded with sorrow by the sudden death of Dr. Charles Cuthbert Hall. Nevertheless, he had shared in our great triumph. He held the revised charter in his hands shortly before his death, and sent me a personal message of congratulation. All realized that the happy outcome of the long struggle was largely due to his efforts. At the first meeting afterward, Dr. Borden Parker Bowne was appointed president; Grace H. Dodge, vice-president; Samuel C. Darling, a prominent Boston lawyer, secretary; and Charles H. Rutan, treasurer.

While Dr. Bowne was president, the affairs of our college were his daily study. He composed a Latin diploma for our graduates and arranged and enriched the different courses of study. His interest in our progress culminated in the winter of

1910 when he accepted an invitation to spend several weeks at the college and to give the Commencement address. Just before the day on which he had planned to sail with his family for Constantinople, he suddenly died, after a brief illness. Dr. Bowne was the author of several books and the originator of an important philosophical system that was influential in his day. He had previously delivered a course of philosophical lectures in important cities in Japan, China, and India, and was looking forward eagerly to adding the Near East to his field of interest. On April 10, 1910, his sudden death brought an end to the bright anticipations of the college, and many on two continents mourned for one whom they esteemed a great teacher.

Thus within two years we suffered the loss of two remarkable presidents who had laid the foundation of the independent charter—Dr. Charles Cuthbert Hall and Dr. Borden Parker Bowne. They will always figure in the minds of those who knew them as distinguished and unselfish promoters of our college history. On Commencement day of the year of Dr. Bowne's death, Houghton Mifflin Company of Boston presented nine volumes of his books to our college library.

On Grace H. Dodge devolved the leadership of our Board of Trustees in May 1910, but she preferred to continue temporarily in her office as vice-

president. Two years later she accepted the office of president. I have never seen anyone preside on public occasions as well as Miss Dodge. She was a remarkable organizer, and in the interim between trustee meetings she kept in constant touch with all of her committees. Her method of control brought about an unprecedented degree of progress. Between times, the heads of the committees worked out the different problems involved, in consultation with Miss Dodge. The result was that they were able to present well-thought-out plans to the trustee meetings, which were usually accepted without discussion. The meetings were inspiring and effective and were over so quickly that we gasped in amazement. One witty man remarked that he wouldn't mind being on any number of boards of trustees if the meetings could all close as promptly as they did with Miss Dodge in the chair. Under her administration, gifts increased to a remarkable degree. Each member of the board apparently planned either to contribute or to raise the largest possible sum. Unfortunately for the progress of education in this world, Miss Dodge died on December 27, 1914, just at the beginning of the World War.

The next president of our board was the well-known philanthropist, Charles R. Crane. He was, in many ways, of a type exactly the opposite of Miss Dodge, but he was successful under his own

method. He cared nothing for the routine of trustee meetings and was not interested in details of administration, but when money was needed, he was always ready to hand it out. One could tell by a far-away, absent-minded look on his face that he was about to announce an especially large gift. As a matter of fact, I became quite familiar with that particular look. His interest in the college began in an early period when frequent, generous gifts were a new experience. In those years I spent many days in the home of Mr. and Mrs. Crane at Woods Hole, Massachusetts, and Mr. Crane was a frequent and most welcome visitor at the college. He continued as president of the Board of Trustees during my administration, which ended in June 1924. During the latter part of that time, Dr. Talcott Williams was vice-president. From early days in the history of the college Dr. Williams was a frequent speaker in our public meetings. He had resided in Turkey in his childhood under the reign of the sultans, and was familiar with all our problems. For many years he rendered untold service to the college. Dr. Williams succeeded Mr. Crane as president, and was followed as vice-president by Dr. William Adams Brown, who at the present time is president of the Board of Trustees.

A GARDEN IN PARADISE

SIMULTANEOUSLY with the changes in our college organization a new vista opened in Constantinople. After the burning of Barton Hall we had searched in vain in Scutari for possibilities of enlarging the campus. Eventually a new proposal was advanced concerning a picturesque estate at Arnautkeui, a village on the European shore of the Bosphorus, six miles from the city. Arnautkeui caused some difficulty in pronunciation—and spelling—and still does. It means "Village of the Albanians," and the name originated more than a century ago, in the time of a sultan of the old régime when Albania was still a Turkish province. The Albanians were always a lively, independent people, and as a punishment for one of their insurrections, the sultan had expatriated about twenty-five hundred of them. Some of these had been transferred from their native mountains to the village on the Bosphorus which bears their name.

The property proposed for the new site of the college was on a plateau about two hundred and fifty feet above the water, commanding the usual entrancing views which characterize the surroundings of Constantinople. It contained a beautiful park with trees from all parts of the world, a

chestnut grove, and even an old cedar of Lebanon declared by specialists already to have lived over a thousand years. Winding walks adorned with flowering plants led to a circuitous and puzzling labyrinth of small trees. Nightingales, in their season, added to the charm of the place. Cisterns provided a partial water supply, and geological formations furnished material for new construction. There were already two buildings on this property—one of them over the gate on the water front, and the other in the grove above. The latter was being temporarily occupied by the British Consul-General.

A FINANCIAL RISK

The question naturally arises, "How could a poor college acquire such a magnificent estate?" It would have been impossible had not the owner happened to be one of the last of an old family without direct heirs, and anxious to dispose of his property, as he himself preferred to live in Paris.

The price of the land was \$52,800. One of the first to contribute to the fund for the purchase of the Arnautkeui property was John H. Converse of Philadelphia, who gave \$10,000 for the purpose. Another contributor was John W. Frothingham, who was closely connected with the early financial history, giving in all over \$100,000 to the college treasury.

The purchase was a dramatic incident in the history of the college. The owner was a non-Moslem, and could not give a legal deed. Therefore the only method possible was to pay for it in cash and secure a personal deed of ownership which would become legal by the stamp of the Turkish government. Now Dr. William W. Peet, our local trustee and counsellor-at-law, was a clever and experienced business man, but his task seemed part of a vicious circle. American citizens could hold property in Turkey, according to existing treaties between the two countries. The owner of the land, however, qualified to give only a personal deed, refused to do this before the full price was paid. Furthermore, the Turkish stamp, legalizing this deed, could not be demanded before the transaction was concluded. Should we pay out \$52,800 on this basis? Our college was poor, and the risk was great. We took the risk and paid the money. The Turkish sanction of the purchase was continually refused and, finally, Sultan Hamid, desiring to get rid of us, announced that he intended to give that property to one of his daughters as her marriage dowry!

AN APPEAL TO WASHINGTON

Meanwhile, efforts were being made to secure our rights. Delegates from our Board of Trustees visited Washington several times to protest against

what might be interpreted as a violation of international treaties. Theodore Roosevelt was then President, and Hon. Elihu Root was Secretary of State. It is remarkable how the point of view in the United States regarding international relations has changed since that time. Neither President Roosevelt nor Mr. Root considered the matter important. We had one influential friend in the Cabinet, Hon. Oscar S. Straus, who had been our American representative at the Sublime Porte for three terms, twice as Minister Plenipotentiary and once as Ambassador. Mr. Straus and Chief Justice Brewer of the Supreme Court did their utmost to help us, but to no avail, although both of those men based strong arguments on our treaty rights.

A year and a half of struggle elapsed after the price of the land had been paid. During this interval three formal visits to Washington were made by members of our Board of Trustees and myself. As has usually been the case in our college history, we had a number of distinguished citizens of the United States on our Board or personally interested in our welfare. Among those who presented the cause of the college to our government were Hon. John W. Foster, former Secretary of State; Professor Albert Bushnell Hart of Harvard University; Mr. Robert E. Ely, president of the League for Political Education; Hon. Everett P. Wheeler and George A. Plimpton, both of New York City;

and Caroline Borden and Dr. James L. Barton of Boston. Sir Edwin Pears, a prominent lawyer, and many others in Constantinople supported Dr. Peet in his demand for legalization of the deeds.

Sultan Hamid, however, was adamant. I was at that time in New York City, working for the college, and was just then the guest of Helen Gould Shepard in her home on Fifth Avenue. On April 3, 1908, before I was up in the morning, a telegram was brought to me from the government in Washington, ordering cessation of all efforts to secure the property. This seemed like a death blow to our hopes. I do not, however, believe in death blows, and subsequent events sustained my skeptical attitude.

**THE YOUNG TURK MOVEMENT,
1908-1914**

HEAVEN IN THE NEAR EAST

THE formation of our new college committee in New York City in 1904 and the enlarged status of our administration culminating in 1908 were symptoms of general transformations taking place in world affairs. Such changes were especially marked in Turkey.

From 1876 to 1908 the very idea of progress had been prohibited. During the long period of national depression it was inevitable that strong forces of revolt should slowly develop. This movement culminated in July 1908 in the revolution of the Young Turks. All over the Turkish Empire, starting with Salonica, there was a sudden outbreak of rebellion against Sultan Hamid II. The Albanian nation took a prominent part in bringing about this great historical change. Although it was called the revolution of the Young Turks, there was a spirit of revolt in all the nations then included under the government. This was felt especially strongly in Albania, where there was greater freedom of expression than under the direct supervision of officials in Turkey.

In July 1908, 100,000 Albanians assembled in northern Albania under the leadership of an enterprising chieftain, Iza Boletini, and took action to end the tyranny of Sultan Hamid. They unani-

mously voted to demand the restoration to Turkey of the Constitution of 1876, drawn up by Midhat Pasha. They even threatened that in case of delay an army would march on Constantinople. This was only one aspect of the general revolution in the minds of people throughout the Turkish Empire.

REVIVAL OF MIDHAT PASHA'S IDEAL

On July 24 of the memorable year 1908 the old constitution of Midhat Pasha was suddenly proclaimed the law of the land. The forbidden words, "Liberty, Fraternity, Equality, and Justice," were shouted in the streets, published in the press, and inscribed on banners everywhere. There was an immediate outbreak of tremendous enthusiasm. A few days of a literal heaven upon earth followed. Leaders of all nationalities, with long trains of ardent followers, embraced on the streets. They visited each other's houses. They loaned each other money. They forgot all differences of language, religion, and national allegiance and joined in a common patriotism. President Mustapha Kemal was even then a prominent leader in the new methods of thinking.

Freedom of the press became an immediate possibility. Even cartoons appeared, ridiculing His Majesty Hamid II and other former oppressors. The historic bridge across the Golden Horn was

alive with vendors of popular patriotic papers. Police inspection of the mails ceased overnight. History may be searched in vain for any parallel occurrence in national experience; for once the impossible had happened. It is a sad fact, however, that such an ideal transformation as the Young Turks brought about cannot endure the strain of everyday human experience. This statement is true among both nations and individuals, and stands unquestioned. Yet that fact does not annul the historic occurrence of the temporary heaven on earth which appeared under the Young Turks. The influence of those few days must have provided an undercurrent in subsequent history. Although the initial enthusiasm waned, the experience furnished, as one might say, a kind of vision of future possibilities.

A DRAMATIC TRANSFORMATION

The change in our college life was dramatic in the extreme. For thirty-two years we had been forbidden to admit Turkish students. The three distinguished Turkish women who had studied with us during that period had suffered many things from attending an institution under the ban of their government. Now overnight the bars were removed. Turkish officials called to congratulate us on our progressive college. A procession of new Turkish students appeared at our gates, many of

them paid for by the government itself, and frequent messages were received from prominent Turkish officials regarding them. Some of these young women were selected by Halidé Edib, and they promised to teach five years in government schools after graduation. They were officially entrusted to us by the government with the words, "We commit them to you, their intellectual training, their morals, and their health."

New possibilities opened before us. In the early part of 1908 families sending their daughters to our college had incurred the danger of severe punishment. In the latter months of the same year there was a rush of Turkish students, among them daughters of the Chief Justice, of the Governor of Beirut, Syria, and of a number of deputies in Parliament. In the cry for education the government required twelve thousand teachers, of whom only five hundred were available. Our college was asked to supply this need. This was only one indication of the way in which the revolution of the Young Turks transformed public sentiment and substituted freedom in Turkey for oppression.

A NEW COLLEGE CAMPUS

ONE YEAR and a half had elapsed after the government had refused to ratify our deeds to the Arnautkeui property. In the summer of 1908 I was in Northfield with Mrs. Helen Gould Shepard. We were walking up the aisle to the platform in a certain public meeting. It was the very day that the Young Turks came into power. I was stopped on the way by the eager gesture of a friend. Much astonished, I looked at him, and he asked, "Have you heard what has happened in Constantinople?" That very moment all the world was conscious that a new freedom reigned under the Young Turks. This fact was announced in the public exercises of the evening as a significant change in world history.

AN ORIENTAL PURCHASE

In Constantinople Dr. Peet was alert and ready for action. On August 12, 1908, as soon as the revolution was announced in the press, he rushed to the Department of Deeds of the Imperial Archives to claim legal control of our new Arnautkeui property. There he had a faithful Turkish friend ready to help him—a green-and-white-turbaned gentleman of the old régime, in the costume favored at that time for members of the court.

Dr. Peet took some bread and cheese with him

in order to avoid being absent even for luncheon. The time necessary to complete all the details of this purchase proved to be three days. Dr. Peet during that period was as fixed a figure in the court as if he really belonged there, never leaving his post for a moment, not knowing when he might be summoned. The long rolls of six deeds had been carefully prepared to meet all the intricate demands of the Turkish law. Also seals of the several departments of the government dealing with the sale had been attached as the law demanded. The process of signing the deeds was now hastened as much as possible in order to complete it before some other unexpected political change.

The details of the legal transfer were at last accomplished with great rapidity. The actors on the stage of justice that authorized the official stamp on the purchase were the Judge of the Turkish Supreme Court, a representative of the vendor, and a representative of the purchaser. The judge arose, solemnly read the long scrolls of the six deeds of the Arnautkeui property, and named the vendor and the vendee. He also stated the price. Addressing the agent of the vendor, the judge asked, "Have you sold this property?" The agent replied, "I have." Addressing Dr. Peet, the judge inquired, "Have you purchased this property?" to which Dr. Peet answered, "I have." "Have you paid the purchase money?" the judge continued, and again

Dr. Peet replied, "I have." The judge, turning to the agent of the vendor, asked, "Have you received the purchase money?" and the agent agreed, "I have." Then the judge, holding up the six long deeds in which the property was described, solemnly pronounced the following words:

"The sale is consummated. The transfer is completed."

This spectacular form of transfer of property was evidently a vestige of antiquity, possibly going back to the finished methods of the Wise Men in Babylonia and Assyria.

It was one of the most signal triumphs of Dr. Peet, whose record was full of such. He emerged from the controversy into the great square of the Egyptian obelisk which had witnessed the ebb and flow of humanity for centuries. Hastening to his office, he despatched two cables to the United States, informing the corporation and myself of our victory.

The year 1908 was thus a significant one in our history. It was in that same year that the new college charter, granting us our independence, had been passed by the legislature of Massachusetts, and on August 14 we gained legal possession of our new estate.

The property in Scutari was transferred to the new corporation of the college by the Woman's Board in Boston as soon as possible after our inde-

pendence was secured by the new charter. The next step was to apply to the Turkish government for legal permission to transfer the college from Scutari and to erect as many buildings as might be required. This permission was obtained in November 1910.

BEGINNING WORK ON THE NEW CAMPUS

We were fortunate in having on our Board of Trustees a member of the firm of architects in Boston, called at that time, Shepley, Rutan & Coolidge. The trustees, naturally, voted to employ these architects for our new buildings. They were engaged to work in consultation with Carriere & Hastings of New York City. The members of the American committee in charge of construction were Charles H. Rutan, Albert M. Wiley, and George E. Adams of Boston, and Walter B. Walker of New York City.

While Dr. Roxana H. Vivian was acting president of the college, we had together drawn up a plan for a large central building similar to the buildings of other American colleges in Turkey. Mr. Rutan, our professional architect, gave it one look, tore it into pieces, and threw it on the floor! Later, as I watched the construction of our artistic new plant, I well understood the scorn expressed by Mr. Rutan for our amateurish ideas.

As a first step toward final construction, Mr. Rutan himself visited Constantinople, at his own expense, to study the site at first hand. On his return, he laid drawings and estimates of his plans before the trustees.

In August 1910 an American contractor, accompanied by five American foremen and several assistants, arrived in Constantinople with machinery valued at ten thousand dollars. At that time it was thought necessary to supply the stone-crusher, the steam drill, and material for equipment, including plumbing and electric fixtures, from the United States. Other accessories as well were added—even to wheelbarrows.

A temporary pier was erected on the shore of the Bosphorus for the purpose of landing shipments, and these importations were taken, one after another, up the steep hill. None of the American foremen or assistants knew any Turkish or had any knowledge of the Eastern mentality. The language of signs, however, can accomplish much. The first demonstration was dragging the large stone-crusher brought from America up the long, steep grade to the new site. This was accomplished by ten pairs of great buffalo oxen, bedecked with beads and bright-colored cords and tassels and with flowers behind their ears, according to custom. It was a difficult task for the oxen, even though they had flowers behind their ears. They patiently dragged up other

heavy loads also before all was in readiness to start building operations. There was an abundance of stone on the premises, which was utilized in the concrete of which our buildings are constructed.

THE MUSURUS PALACE

During the period of construction, the enlargement of our existing plant in Scutari was a serious problem, for it was the time when the Young Turks, so-called, came into power, and the rush of students to our college was phenomenal.

There stood on the property adjoining our new estate in Arnautkeui a large building which had originally belonged to Musurus Pasha, Ambassador to England under Sultan Aziz. He had erected what was for his era a beautiful palace. This building we desired to rent for our introductory classes to use in combination with the small one over the entrance gate on our own property. The rent could be provided for by the income derived from the students, but we lacked money with which to furnish the buildings and prepare them for occupancy.

Charles R. Crane, the trustee who had helped many times in such emergencies, and who later became president of the Board, was just then visiting us. One evening, as he sat near me at the dinner table, I remarked, casually, that we needed

five hundred dollars in order to carry out our new plans. Mr. Crane looked inscrutable, as he well knew how to do, and said nothing. The next day he quietly handed the required sum to our treasurer, Ida W. Prime. I think that Mr. Crane and other generous friends were well repaid by the subsequent history of the college. This has included years of successful educational development in all its departments and of growing assistance to the Near East.

The Musurus palace was not furnished with practical appointments appropriate for a school—far from it! It offered, however, picturesque accessories that would be inspiring in any undertaking. Standing, as the palace did, near the shore of the Bosphorus, on a slightly raised plateau, the views in all directions were entrancing. Like most old Turkish structures, the lines and proportions of the building were harmonious and artistic, and the large marble entrance hall was just the place for public exercises.

Dr. William S. Murray had at that time recently completed his work for a Ph.D. degree in Columbia University, and was appointed principal of the Preparatory Department, which he and Mrs. Murray carried on for fifteen years with harmony and success. In the first year of the school the students numbered one hundred and fifty, and the roll increased rapidly.

LAYING THE CORNERSTONE OF GOULD HALL

The next momentous step in the drama of creating a new college was the laying of the cornerstone of Gould Hall. This took place on November 9, 1911. The opening of the Preparatory Department the year before had given us a *pied à terre* on the European shore of the Bosphorus where we could entertain guests. Nature combined with our plans by providing a beautiful summer day for the cornerstone ceremony. Hon. William S. Rockhill, the American Ambassador, was the principal speaker, followed by a distinguished group representing the college and the nationalities present. Several hundred notables were assembled there from the embassies, other educational institutions, and the general public. A steamer was chartered to transport the whole college—professors, teachers, students, and even servants—from Scutari for a few hours to attend the exercises.

Cornerstones are interesting to contemplate but are important as memories alone, since the only way they can ever be seen after their first appearance is by the destruction of the building whose erection they celebrate. The particular cornerstone of Gould Hall was about five feet long, with the inscription "A.D. MDCCCXI." It was suspended by pulleys during the preliminary exercises, while above waved the Turkish and United States flags.

THE IDEAL AND THE PRACTICAL

UNDER the present capitalistic organization of society, finance and education seem to go hand in hand. While no college can succeed without financial support, however, the first result of such support should be progress in scholarship.

It was under the presidency of Grace H. Dodge of our Board of Trustees that the early history of the college culminated. It had been a long period of slow evolution. Miss Dodge was an educator as well as a noted financier. She recognized that the president and faculty of a college in the Near East must have up-to-date knowledge of what is going on in the general world of education.

EDUCATIONAL OPPORTUNITIES

Regarding general academic progress, we have never been wholly on the outside, as frequent visits to Miss Borden in Boston had brought us into close contact with leading educators in Harvard and other colleges and universities. The proximity of our college to centers of learning in Europe was also an advantage; European universities, comparatively near at hand, formed an attraction to temporary members of our faculty and greatly added to the educational opportunities of permanent members.

Professor Dodd, for instance, increased her knowledge of history of art by studying in Berlin, Dresden, Heidelberg, and Munich, as well as by traveling extensively in Egypt, Asia Minor, and Greece.

My long residence in Constantinople provided many happy opportunities for study in Europe. I enjoyed that privilege in Heidelberg, Zurich, Berlin, and Leipzig, as well as in Berne, where I passed examinations for a Ph.D. degree. Summers at the Sorbonne or in the Bodleian Library at Oxford were very attractive, and braced one for all kinds of administrative problems.

In 1912 President Grace H. Dodge invited me to study contemporary college methods at first hand in the United States. Shortly after I landed in New York in April, a trustee meeting was held.

At that meeting, Miss Borden offered to finance my visits to various colleges, and the plan was officially voted. I always enjoyed trustee meetings conducted by Miss Dodge, as she induced remarkable enthusiasm and a spirit of co-operation. She usually gave a luncheon to trustee members before the meeting to brace them for the coming propositions.

On that particular occasion George A. Plimpton proposed to raise an endowment of one million dollars, considerably less than we later possessed, but at that time a very large sum.

In carrying out the plan of visiting colleges I began with Wellesley, Smith, Cornell, and Mount Holyoke. Some years before, I had been a guest at Yale University and had represented our college in the academic procession at the inauguration of President Hadley. In May 1912 I was the guest of Princeton University at the inauguration of Dr. John G. Hibben. At the moment of my visit, Princeton was most exciting, for the college authorities were at the supreme point of their indignation against President Wilson. Mr. Wilson was in town, and I saw him in the train as we left the city, but he did not attend the inauguration. I think, however, that some of those present perceived even then that he was destined to go far in the public life of the nation. After leaving Princeton, I was invited to join the Commencement procession at Columbia University, and later enjoyed the same privilege at Bryn Mawr. During my visit to the United States I also attended an International Peace Conference held at Lake Mohonk. There were present at this assembly delegates from many different lands.

DR. LOUISE B. WALLACE IN COLLEGE HISTORY

The crowning event of the delightful educational experience of that period was the securing of Dr. Louise B. Wallace as a member of our faculty. Her

first appointment was as Professor of Biology, a department which she later brought up to a high standard. She was a graduate of Mount Holyoke College, had a Ph.D. from the University of Pennsylvania, and had studied abroad in the Naples Zoölogical Station and other places. On August 20, 1912, she and I sailed together from Boston, en route for Constantinople, and in the latter part of the same academic year she was appointed Dean of the College. Dr. Wallace was not only a scholar but also an administrator of unusual ability, whose courage and keen judgment a number of years later were destined to save the college at the moment of its greatest danger. She was later appointed vice-president of the College.

THE LAST CHARTER DAY IN SCUTARI

The last Charter Day in Scutari was celebrated in March 1913, and was the culmination of many years of growth. The new era before us made it a vivid occurrence in college history. The Alumnae Association was represented by forty of our graduates at a banquet attended by more than one hundred and fifty people. The speakers were Governor Finley of the Philippine Islands, Consul-General Ravndal, President Patrick, Dean Wallace, and Professors Dodd and Burns.

During the latter years of our experience in Scu-



Dr. Isabel F. Dodd

Dr. Mary Mills Patrick

Miss Caroline Borden

Miss Ida W. Prime

Dr. Louise B. Wallace

tari we had some very unusual speakers from other countries—E. J. Dillon, the British founder of the *Review of Reviews*; Sir Adam Block of Constantinople; Mr. Morris Carter, Director of the Museum of Fine Arts in Boston; Professor Archibald H. Sayce of Oxford University; Dr. and Mrs. Grenfell from Labrador; Dr. Basil L. Gildersleeve of Johns Hopkins University; Dr. John Bates Clark of Columbia; Dr. Albert Bushnell Hart of Harvard; and Dr. George A. Plimpton.

Among the distinguished visitors of the early period had been General Ulysses S. Grant, whom Hon. Horace Maynard brought to Scutari to visit us. General Grant was true to the legends regarding him. During the inspection which he made of the institution, he spoke scarcely a dozen words, although by his looks and his appreciative attention he showed a very intelligent interest in all that he saw.

Sir William Ramsay, the archaeologist, and Lady Ramsay were frequent later visitors, as was also Mr. Charles R. Crane. Count Leon Osterog gave the last Commencement address before we moved to the new campus. Constantinople was at the center of travel in the Near East, and many other unusual visitors gave us the pleasure of enjoying their society. We were also honored by leading Turkish statesmen of that period, who frequently consented to speak on public occasions.

FROM HEAVEN TO EARTH

For some years Constantinople was quiet and happy. The government was active, and Sir Edwin Pears, our leading British citizen, remarked early in 1912, "The present Cabinet is the finest Turkey has had for forty years." Mr. Ravndal inaugurated a chain of American Chambers of Commerce in the Near East. The central one was located in Constantinople and published a business quarterly magazine. Industrial progress was evident in many parts of Turkey. Some of the rich mines of the country were opened. Roads were repaired and new ones built. Plans were made for the construction of telephone systems, trolley-car lines, and railroads. The beautiful old grounds of the Seraglio palace became a public park for the common people.

While Turkish enthusiasm was still at its height the desire for national freedom was intensified in all the provinces. A great awakening occurred in many of the nations still in the Empire. They were all on fire for freedom.

Then followed the Balkan Wars from the autumn of 1912 to that of 1913. In those wars Turkey, Greece, Bulgaria, Rumania, and Montenegro were all involved.

In our cosmopolitan college in the Near East embarrassment was often caused by daughters of fathers who were fighting in opposing armies

being there together in the same classes. During the Turco-Bulgarian War, two preparatory students were talking together. The Turkish girl said, "My father is a general in the army." The Bulgarian girl replied, "My father is a general too. That makes us sisters, doesn't it?" If the fathers themselves could have had the same spirit, the war would never have been. Another amusing incident occurred in that period. A Bulgarian girl was placed in the dormitory near a Turkish girl whose name was Mihri. One morning Mihri came to the Dean's office very angry and said that the Bulgarian girl had threatened to kill her. The Bulgarian, on being questioned, looked blank and replied with an absent air, "I must have said it in my sleep." What could one do in such a case? The Balkan Wars, however, furnished many occasions for the development of international sympathy. A small but striking example of the growth of this spirit was the spectacle of daughters of the fighting nations gathered together to sew for wounded soldiers.

Trustees and friends of the college joined the students in direct efforts for relief during these national crises when suffering was great. It is such experiences that gradually develop the idea of the brotherhood of mankind. The transformation of ideals that has taken place in the Near East was, as it ever is, a stormy process.

During the tense excitement of the Balkan Wars there were comparatively few topics that were safe to bring up in a course of public lectures in an international college. I remember that when his turn came, Consul-General Ravndal spoke on "Alaska"—a subject of sufficiently distant associations—and I chose a topic equally safe, as it belonged to almost prehistoric times, "The Seven Wise Men." The Red Crescent Society came into existence during this period of frequent wars, to appear side by side with the Red Cross in world history. One marked result of the Balkan Wars was the letting down of some of the ancient barriers between the nations of the Near East. Immigration from one to another became easier. This was noticeable even from the time when Greece gained her independence. Changes in political conditions caused changes in national distribution. In 1924, for instance, records showed 35,000 refugees in Albania. Similar records in Bulgaria revealed 225,000 refugees in that country.

THE STRUGGLE FOR EXISTENCE

With the advent of modern civilization the old sleepy, peaceful years under Sultan Aziz were never repeated. Instead, little by little as a result of political changes, the struggle for existence increased its demands, and ambition became rife for education, progress, travel, and civic improve-

ment. An enlarged press developed. Modern cities were constructed. A certain Turk remarked, on coming to the United States, "There does not seem to be any time for just living." Even so life throbs in those Eastern provinces where it used to be so calm. We ourselves, living in the midst of it in our young educational enterprise, when the change from the old to the new began to be evident, worked day and night to promote this new spirit. Yet sometimes I think that I should like once more to be in those old, sleepy surroundings, when life was so easy.

The greatest change, however, that gradually took place after the passing of Sultan Aziz was financial. The struggle in daily life and modern business methods has transformed the old atmosphere of peace and quiet into one of rush and hurry. The stage of evolution through sixty years presented almost constant conflict. It required struggle to produce progress, but it was during the peaceful years that the results were most apparent. All of these changes foreshadowed the final development of the Turkish Republic and the rise of President Mustapha Kemal as one of the rulers of the nations of the present era. Even the name "Constantinople" is now being forgotten. It was connected with the history of the city for many centuries. Since January 1929 the new name, Istanbul, has gradually come into use, and was

made possible by the changing history of the old capital and the beginning of the new period. The world in general has gradually experienced a transformation of values. Modern ideas of business, education, and religion are shaping social evolution in all civilized nations.

MORE STATELY MANSIONS

ISTANBUL WOMAN'S COLLEGE has tried from the beginning of its history to pursue the path of progress in the erection of modern buildings and the creation of a plant based upon the latest methods of its era. This was true even of our first building in Scutari, completed in 1876. It was a well-constructed, dignified edifice with harmonious lines.

By 1914 the Scutari property had become very desolate, as no money had been spent there for repairs during the whole period of the new construction—four years.

In the spring of 1914 we took possession of our new Arnautkeui property, although the completion of the campus was not effected until some months later. Four of the buildings of the original line of seven as planned by the architects were so nearly finished that occupation was possible. The power house, Mr. Rockefeller's gift, was also erected and ready for use. The four buildings were Gould Hall, Mitchell Hall, Henry Woods Hall, and Russell Sage Hall.

That this completed plant was possible was due primarily to Helen Gould Shepard, John D. Rockefeller, and Charles H. Rutan, the last our trustee and architect, who contributed the plans and his services.

THE SCUTARI PLANT ABANDONED

My final trip from Scutari was taken with Dean Wallace in a *caïque*. That experience could not now be repeated, as unfortunately *caïques* no longer exist on the Bosphorus.

Four up-to-date modern buildings awaited our occupation, supplied by the power house with heat, light, and electric power, and furnished with all necessary equipment. Beautiful grounds at an elevation of about three hundred feet above sea-level, a plateau overlooking the Bosphorus, winding walks beneath overhanging boughs—all seemed to offer a prophetic vision of increasing progress. The nightingales echoed our emotion as they filled the air with exquisite music.

Although one of the line of buildings was then only half completed, the architects had put the roof on the lower part, for those rooms were needed. Naturally, the result looked like a great joke, such as might have been planned by Nazr-ed-Din Hoja himself. The amusement expressed at the half building in our impressive plant was echoed even across the seas, and as a result the donor sent the necessary funds in time for its completion before the architects brought their work to an end.

April 21, 1914, marked an epoch in our history, for it was then that we entered our new buildings. We looked forward to adding several desirable

educators to our faculty for the coming year. We had unconsciously acquired a sense of permanence and security that was almost absolute. The future seemed like a calm and peaceful sea upon which we had successfully embarked.

The first public occasion in the Assembly Room of Gould Hall was a lecture by our loyal friend, Sir Edwin Pears, on the subject, "What Constantinople Has Done for the World."

In May 1913, at a formal meeting of our Board of Trustees in New York City, arrangements had been made for the dedication of the buildings. George A. Plimpton, treasurer of the Board, was appointed to preside, with Mr. Charles R. Crane and Mr. Walter B. Walker as delegates. Mr. Crane, however, was unable to accept. A resolution of appreciation to the Turkish government for their co-operation in our enterprise was adopted and engrossed for the delegates to present. Mr. Plimpton and Mr. Walker duly arrived and received a warm welcome from the college.

DEDICATION OF THE NEW BUILDINGS

June 3, 1914, was the great day of dedication. The audience was an interesting one, as it included Turkish officials, church dignitaries in their robes, diplomatic representatives from different parts of Europe, as well as heads of other educational insti-

tutions, and most important of all, the relatives of the students of our college.

Our ambassador at that time was Hon. Henry Morgenthau. His opening address was full of enthusiasm for the beauty of the grounds and buildings, friendship for the institution, and interest in education in the Near East. Other speakers were the President of the College, the Minister of Public Instruction, the Prefect of the city, George A. Plimpton, Dr. W. W. Peet, Walter B. Walker, Consul-General Ravndal, the Grand Rabbi of the Jewish community, the Bulgarian Minister Plenipotentiary, Dr. Caleb Gates, president of Robert College, and Sir Edwin Pears. The Greek Minister was unable to be present.

A colorful address was made by our distinguished graduate, Halidé Edib. It is difficult to understand that as late as 1914 a Turkish woman was obliged to wear a veil and deemed it wiser not to sit on the platform with the other speakers. Madame Edib, however, when called upon, came forward, raised her veil, and spoke eloquently regarding the past and the future of her Alma Mater. The type of veil worn at that time was of thin black material which could easily be thrown back. It was the final step in the elimination of that indignity.

During the exercises, Mr. Walker, representing Helen Gould Shepard, presented the President of the college with the keys of the grounds. Dr. W. W.

Peet presented the keys of the power house, with an expression of gratitude to John D. Rockefeller, its donor. There was a personal side to the occasion that I had not expected. The Minister for the Interior of the Turkish government arose and announced that His Majesty Mehmed V had been graciously pleased to confer upon me the Third Order of the Shefakat in recognition of my services in the cause of the education of women. Mr. George A. Plimpton conferred upon me the degree of LL.D. *in absentia* on behalf of the trustees of Smith College.

The exercises of the dedication of the buildings, to us who belonged to the old faculty of the Scutari days, seemed to be almost a miraculous culmination of our deepest aspirations. Later, in June 1914, commencement exercises followed. The graduating class had the honor of being the first to receive their degrees in the new buildings. The address was given by Mr. Walter B. Walker.

EXTENT AND VALUE OF THE NEW PROPERTY

At the time when we took possession of our buildings in 1914, we were renting the so-called Musurus property for the use of the Preparatory Department, then carried on by Dr. William S. Murray. In 1920 the Musurus property also was purchased, the official transfer taking place in April

of the same year. Our new holdings thus included the original Duz property, costing \$52,800 and comprising fifty-two acres, and the Musurus property, costing \$60,000 and comprising twenty acres, or a total investment of \$112,800 in seventy-two acres. We still held possession of our Scutari property.

**THE WORLD WAR,
1914-1918**

FROM THE OLD TO THE NEW

THE first Commencement in Arnautkeui in June 1914 proved an important epoch in the history of the college. It was just the psychological moment to leave the Scutari buildings. When the college was transferred to its new site at the end of the academic year 1913-14, there were some who said, "Why move now? Why not wait for the beginning of the new college year in September?" History has provided the answer. One month after the joyful dedication of our new college a volcanic eruption of destructive fury shook the world. Never in human experience has there been a more violent awakening than was caused by the opening guns of the World War.

When we moved into the new plant at Arnautkeui in 1914, the future seemed very bright. We had secured a remarkably fine campus, and we were full of courage in regard to raising an adequate endowment. The moment had apparently arrived for sitting back in comfort and awaiting the next step. But in August of that very summer the whole political and financial world was upset. Instead of rapidly adding to our endowment and other assets of the college, we were reduced to all sorts of devices in order even to carry on our daily life.

ROYALTY OF THE OLD DAYS

William II of Germany is now almost forgotten. Among the youth of today someone might even ask, "Who was he?" In August 1914 that same William II was a powerful figure. He became involved in a conflagration that spread all over Europe with lightning rapidity. It was the old Europe of yesterday controlled by the power of ideas now almost obsolete. Russia was still under a Czar who ruled from a comparatively ancient point of view; George V in England was pursuing the traditional path without questioning its ultimate goal. Emperors, kings, and queens considered their prerogatives a permanent arrangement of world control. The Hapsburgs ruled a large part of central Europe.

Sultan Mehmed V was an honest man according to his lights. He had received no training adequate even for ordinary vicissitudes of life, to say nothing of the government of a nation. Confronted with a World War, he was wholly incompetent and depended from day to day on the advice of his counselors, Enver Pasha, Talaat Pasha, and Djemal Pasha. This well-known triumvirate of Turkey during the World War almost immediately began to shape the policy of government.

The spirit of today can no longer visualize the obsolete conditions which then existed in Turkey. Only a world convulsion could have so rapidly

transformed the inheritance of the old royal power into the modern methods of government now in force there.

TRAGIC END OF A SUMMER VACATION

Our occupation of the extensive new plant in Arnautkeui coincided with the first months of the war. In August of that same year, civilization was overthrown. The world was wholly unprepared for that experience, and in all countries the effects were everywhere in evidence. Istanbul was, in a flash, confronted with masses of troops hurriedly drafted, without housing facilities. This was the change that was most noticeable on the surface in Turkey.

The convulsion was far extended. It threatened the foundations of civic and social stability. The first shock in August 1914 affected the banks all over Europe. Their doors closed over night. I was in Switzerland for the summer vacation when war was declared, and at that historic moment I was too much absorbed in mountain-climbing to read the morning paper. I spent the last day of peace on a long, steep trail from Chamonix up into the heights behind the town. On my return at five in the afternoon, tired and hungry, I found a changed world. Strangers in Chamonix were ordered to leave that evening by the last train to be provided before the general mobilization of the army. The instantaneous transformation of society had not

only closed all banks but had mysteriously removed cabs, porters, and public accessories. A French friend helped me get my possessions together, although the process could not have been dignified by the name of packing. Somehow I reached the station, found a seat on the platform between two cars, and eventually arrived in Geneva in the middle of the night, August 1, 1914. There I secured a small room in a sleepy pension. Some Swiss bread and fresh butter partly made up for the loss of the two preceding meals.

Two members of our faculty, Dr. Ellen D. Ellis and Dr. Mary J. Kennedy, were in Geneva for the vacation. We found that we had one hundred and twenty-five dollars among us. We could not leave Switzerland immediately, as all trains were requisitioned for the passage of soldiers. Traveling conditions had been transformed over night, as it were. Yet it was with a kind of joy in adventure that we finally, on August 11, 1914, started for Brindisi, third-class in an ordinary train—for me a very unusual experience. We changed cars as occasion required, stopping over at Bologna in the middle of the night. As I sat in the third-class waiting room in the Bologna station, watching sleepily for the next train, I remembered with amusement my past experience in that city: I had made a previous visit in April 1911 to attend a meeting of the International Philosophical Congress and had then enjoyed

the privilege of reading a paper and of occupying the position of an honored visitor.

From Brindisi we crossed to Athens in a slow, rickety boat, ordinarily used, it would seem, for fishing purposes. I wish that I could reproduce that experience for some movie. The discomfort on board was indescribable. The sea was rough. The boat was far from clean. I do not think the question of food came up, for everybody, almost without exception, was seasick. The people represented were of all nations and classes, but the most striking group was composed of Russian aristocrats experiencing en route to Odessa the first stage of their ultimate downfall. Even then they were practically without funds and humiliated by the sudden change in world outlook.

In Athens we found comparative peace and quiet, but small prospect of further steamer service. We spent four days in a picturesque antique hotel called Alexander the Great, which probably no longer exists. The only way to get a steamer to Istanbul was to wait for it at the Piraeus. At last I found myself on board. A stateroom was an unthought-of possibility, but I had a comfortable easy chair on deck where I could even sleep at intervals during the two nights en route to Istanbul. Little did we know that our steamer was the last to pass through the Dardanelles until after the war.

It was a disillusioned group that I found at the

college. Professor Dodd had spent the summer there and was, as always, ready for whatever is brave and daring. We astonished the American community by announcing in the city papers the next day that "the college would open as usual on September fifteenth." I must confess, however, that the foundation on which this statement rested was very uncertain.

Dr. Wallace was in the United States planning to head a group of new, progressive members of the faculty on her return in the autumn. Far-reaching improvements in scope of the curriculum and in method had been planned. In place of academic progress, however, all the difficulties of war-time handicapped us. On account of confused conditions in the city, many students were glad to secure a comparatively safe refuge. The daughter of a doctor in the Russian army, in the early days of the Russian co-operation with the allies, said, "I did not know there could be such a happy place as I find in this college." The student body was unexpectedly large, but the matter of the faculty was a wholly different proposition. It was only by conquering new and unheard-of obstacles that even a part of the expected number could return.

WAR AND COLLEGE HISTORY

THE first blow to our academic life was that in September 1914, when college opened, there were no new professors. They had failed to arrive. Not a single one appeared, as they would not risk traveling at such a time. The case was quite different with those of the old faculty who were in the United States that summer. The idea of failing the college never crossed their minds. Their problem was quite another one. It was, briefly speaking, how to get there. They were of course, all of them, unavoidably late. The only members of the American faculty present when college opened were Professor Dodd, Miss Prime, and myself.

The difficulty of traveling in the eastern Mediterranean was greatly intensified by the fact that just at the time college opened the Dardanelles were closed, not to be opened again until after the war. One by one, however, the missing members of the faculty walked triumphantly up from the gate to the college buildings. Dr. and Mrs. Murray and Dr. Burns came by way of Smyrna and Dede Aghaj, the seaport to the north of the Dardanelles; two others from Athens arrived by the same route. Dr. Wallace followed them later from the United States, although the papers were full of all kinds of horrors that would be involved in traveling in the

Near East. She brought two new recruits with her, fighting their way as best they could across Europe.

UNUSUAL WAR-TIME FACULTY

The failure of new members of the faculty to appear when the war broke out in 1914 was the beginning of a gradually widening chasm between the college and its source of support. It was only in the latter part of the war that we could even partially supply our faculty from the United States. Under the circumstances, we looked around the city each year for substitute professors, thinking there might be other educators besides ourselves stranded in the Near East. One of the first possibilities whom we discovered was a British clergyman whose clerical dress was an odd sight in the faculty of a woman's college. He was, fortunately, a thorough scholar, educated in the University of London. We also secured an American business man of our acquaintance, Theron J. Damon, and various other helpers from unexpected sources. Among these was the wife of a German army officer and, later, an English army officer, Dr. F. W. G. Foat, accompanied by his aide, temporarily joined our faculty. Dr. Foat even took his turn conducting opening exercises of the day in our chapel. For many months during the war our United States Consul-General,

Mr. Ravndal, resided in the college and inspired all by his presence.

German occupation of Constantinople was constantly more pronounced as the war progressed. From eighteen to twenty German professors gradually arrived in the city, representing some of the leading universities in their country. They had been appointed by their government to introduce German *kultur* into the Turkish Empire. With characteristic German thoroughness they accordingly all began industriously to conquer the Turkish language. With the glorious idea that nothing is impossible, they systematically arranged the method of attack—so much time for declensions of nouns, so much for conjugations of verbs, and so much for attaining a vocabulary.

After these learned professors had spent about six or eight weeks of concentrated training of their disciplined German minds, the professors felt that they were ready to use the Turkish language in public. One of the leaders among them announced that he would give a lecture on a certain date in a well-known hall in Stamboul. Crowds attended, and the room was full of eager listeners. Considering that the Turks are among the leading humorists of the world, the effect of this lecture on them is easy to imagine, for the speaker was apparently totally unconscious of his linguistic shortcomings. The polite Turkish audience sat and listened and

duly applauded, while within themselves they were convulsed with merriment.

Although the work of these professors, technically speaking, was concerned with the national Turkish university, they were willing to supplement our academic activities by giving lectures in various departments of our college. We were especially grateful for their co-operation.

THE STUDENT BODY IN WAR-TIME

The first year of the war was in the beginning a great uncertainty. Could students from the various Balkan countries reach a college in Istanbul? They, however, gradually appeared. From different parts of Turkey and the Balkans they came—group after group—with triumphant faces. The Servian member of the senior class who had been elected president of the Student Government Association was the only one of prominence who failed to get through. A comparatively large group were present for the opening, and in a short time there were two hundred college students besides those in the Preparatory Department.

The international character of our college was strongly accented in the early part of the war. During the first year, the president of the Student Government Association was a Jewess, and the large influx of Russians which took place later was

foreshadowed by the arrival of a few students of this nationality.

The uncertainty of the opening months of war-time gradually decreased. Parents who hesitated to send their daughters to the college in September 1914 welcomed such a place of refuge for them in succeeding years. Our Assembly Hall in 1916-17 was probably more congested than it would have been in time of peace. In the college, quiet and order were maintained, even though from without cannonading often resounded.

The academic year 1914-15, the first during the war, was a time of especial uncertainty as to personal safety. We were feeling our way under unknown and untried conditions. The college was, however, not definitely molested, although we were often anxious.

COMMENCEMENT DAY IN TIME OF WAR

The first Commencement during that period, in June 1915, was memorable. Twenty-two students were graduated, among whom were two originally sent in 1909 to the college by the Young Turk government.

At that Commencement in 1915 the trustees had requested me, as their official representative, to confer the degree of LL.D. on Ambassador Morgenthau and William W. Peet. The circumstances were most unusual. With all Europe at war, a

woman's college in the Turkish capital conferred the degree of Doctor of Laws upon two representatives of the people of the United States. One was in recognition of diplomatic efficiency in an extremely difficult situation, and the other for public service. These awards rendered that occasion especially notable.

The college celebrated, in all, four Commencements before the war ended. The exercises on those public anniversaries were never disturbed outwardly by war conditions. In 1916 there were eighteen graduates, and during each of the two following years larger classes finished the course of study with honors.

NEW SOCIAL COMBINATIONS

The effect of the war on the social life of the city was very interesting. During that period striking personalities were to be found in all the capitals of Europe. Istanbul was particularly fortunate in that respect, and many of the visitors to our college during the early part of the war were of international interest, representing different nations and classes of society.

When the United States entered the conflict, we were technically in an enemy country; yet we never excluded from our social circle those who belonged to the nations against which our country was fighting. Our sympathy and open

doors in that period of stress were much appreciated, and created lifelong friendships of a deeper character than could develop under ordinary circumstances. Many of the best of the people of the different nationalities of the city turned to us with friendly expressions of sympathy. The social contacts in that time of struggle and suffering awoke in us all the deepest of human feelings.

In August 1915 an educational conference was held in Istanbul. It was conducted by President Howard Bliss of Beirut University, President Caleb Gates of Robert College, and President Mary Mills Patrick and Dr. W. W. Peet, resident trustee, of Istanbul Woman's College. The object of the conference was to plan for improvement of the opportunities offered to students in these colleges, and to awaken intellectual sympathy and co-operation.

A prominent figure in our ever-narrowing environment was Kaiser William II. In all, he visited Istanbul three times, and his constant interference in Turkish affairs made him very well known. It would, at that time, have been difficult to believe that the world could apparently so quickly forget him.

WAR AND TURKISH WOMEN

FROM the very beginning of the World War, Turkish women began everywhere to come to the front in all kinds of public activities. Veils over the face had become intolerable and as they were wholly impractical in a practical world they were gradually discarded. This caused the leaders of the nation many an anxious moment, especially those of advancing age who had never even thought of such a disgraceful possibility as women without veils.

The contest over veils for women was especially noticeable during the first year of the war. Veils seemed to represent in the minds of the people the whole problem of seclusion of women, which had been a prominent feature of the old life in the harem. In early days one practically never saw a Turkish woman in the streets without a veil. In the early years of the war, however, veils disappeared, skirts were shortened, and women were ready for study and progress of all kinds.

As months passed, although the law existed that women should wear veils, no power could enforce it. One Turkish official attempted to do so, and published an edict that women with uncovered faces would be arrested by the police and taken to prison. By that time, however, the exigencies of

war had placed a woman of influence in such a high position that she controlled the situation. She commanded the policeman who had threatened her not only to withdraw his threat but to apologize in the daily papers! This he was obliged to do. Thus ended the custom of veils for women, although a few more conservatives clung a little longer to the old style.

The spirit of our college was considered so progressive that the Turkish government, although friendly, strongly advised caution. Just before Commencement day in 1915, Enver Pasha, Minister of War and one of the most striking figures playing the game of that period, sent a special messenger to the college with a written order. This document strictly forbade the Turkish graduates to appear on the platform or in the academic procession without veils. The young women in question were furious, yet all but one submitted. The one who disobeyed said nothing beforehand of her intention, but just as the procession started she slipped into her place, wearing no veil. What could be done? It was too late to stop her, if, indeed, anyone had any wish to do so.

Little by little women began to occupy important positions in official life, such as those of clerks in public offices of the government. On one occasion I had some business to transact in the central government post office. As I entered the large hall,

with clerks sitting all around the sides of the room behind desks, I saw that one among them was a Turkish woman without a veil. It is needless to say that she was the one to whom I appealed, and I found her very efficient.

The crushing loss of the flower of the Turkish youth at the Dardanelles and elsewhere left vacant many places which had to be filled by women. Gradually they began to appear in offices, stores, and other public places—a thrilling experience for them. Even street-cleaning was done by women: it was a pathetic as well as an amusing sight to see those of the poorer classes, their faces uncovered, working in this way. They were clad above as women, their faded, black garments flapping in the wind; the rest of their attire consisted of heavy worn trousers tucked into great coarse boots. The brooms of many such did thorough work on the dusty cobblestones.

In the historical development of the civilized world the World War apparently hastened the emancipation of women in all lines of activity. In this respect, Turkey stands among the progressive countries.

DIFFICULT HISTORICAL EVOLUTION

THE hastened development in unusual periods of history is often expressed in the trivial incidents of everyday life. Among the grave problems that confronted the college was that of our capacious plant during vacation months in time of war. We well understood the need of the Turkish army for larger quarters. We had gladly contributed our Scutari property for their use and our former college buildings were crowded with sick and disabled soldiers.

But how about our Arnautkeui campus! That we could not sacrifice. The first reaction of the army to this problem was expressed by the arrival of a Turkish officer on the scene, with a band of soldiers. He announced that they would occupy a vacant but rather large stable built by a former owner of the property for his horses. The officer in question further stated that he intended to establish himself and his attendants in rooms in the college. I immediately telephoned Ambassador Morgenthau, who thought for a moment, and then suggested, "Have the roof of the stable taken off." This we did before the troops could arrive and, strange to say, the plan worked. We heard nothing more about the matter.

During the long course of the war we were

startled again and again, especially by the Germans, who threatened to turn our college into a military hospital. Somehow or other, however, we managed to keep possession of our property without interruption of college activities and without the occupation of our buildings by either the Turkish or the German army.

Ambassador and Mrs. Morgenthau strengthened our position greatly by occasionally occupying our guest suite during the period before the United States entered the war. In the summer vacation of 1916, when conditions were especially congested, Mr. Morgenthau went still further and announced that he intended to make our college his official headquarters during the summer. He even took possession for a short time, with Mrs. Morgenthau and his aides. While at the college he received Enver Pasha and other leading Turkish notables, to emphasize the fact that the college buildings were officially protected.

The Bulgarian Minister, another influential friend, likewise took occasion to visit us formally and publicly, although Bulgaria was an ally of Germany. The result of such extremely efficient official protection was that we were not molested in any way during the whole period of the war. At times one could almost imagine we were in calm and peaceful surroundings except when the boom of distant cannon proclaimed the grim truth.

CONQUERING HARDSHIPS

The supply of water was frequently curtailed, and the price of coal was prohibitive. Therefore, electricity was not always available. Evening lights were often cut off. Academic progress, however, was not seriously impaired by the fact that dim lights took the place of good reading-lamps. Eager students will always find a way. Tapers floating in oil in brass receptacles are very picturesque and will suffice, although they will not light up the dark corners in halls, dormitories, or large reception rooms. What was still more embarrassing, the clocks, bells, and telephones could not function without electricity.

The same handicap occasionally stopped the tramways, which imposed a very serious obstacle to carrying on a college five miles distant from the city. On one occasion, President Judson from the University of Chicago, together with some professors from Columbia University, visited Istanbul on official business and I was invited to meet them at the Pera Palace Hotel. Alas, the tramways were not running, and prices of carriages in war-time were almost prohibitive. It was eventually a question of several miles' walk. When the same necessity was applied to the daily program of students, the result was trying, to say the least.

It is commonly assumed that hardship is never a hindrance to scholarship but frequently promotes

it. We seldom consider, however, the fact that an orderly, happy academic life, as well as a successful and progressive education, cannot be carried on without food. There were to be had in the city at that time no commodities that could really be called "food." Butter, even, would be offered, the very smell of which would announce its presence from a distance. Sometimes much of the available food was very much alive. Dr. Wallace, as professor of biology, claimed that thus we were getting a form of nourishment more delicate, even, than lamb, and therefore not harmful. There seemed to be a strange prejudice, however, against eating "worms." We attempted to meet the problem of food by keeping sheep and geese. Our widely extended college grounds made their feeding comparatively easy, and they were very decorative on the campus. Yet there was one serious drawback to their providing us with nourishment, for everyone in the college became so attached to these loyal friends that to eat them like common food seemed impossible. In the existing emergency they were one by one sacrificed.

WAR AND SCHOLARSHIP

Academic progress was less interrupted by the war than would be thought possible. Concerts and dramatic entertainments were organized as usual.

The circumstances were unique, and no political

changes in the future could ever reproduce them. Picture the freshman class of 1915 giving an Irish miracle play under the trees in our own secluded grounds, accompanied both by the heavy bombarding of the Russians on the Black Sea and by the music of the nightingales in our beautiful grove! In the early months of the war the booming of the Russian guns was a familiar accompaniment of all public exercises. I vividly remember trying to conduct a program one particular morning when the booming of heavy guns completely drowned both the address and the music. A dramatic entertainment was given one afternoon in the park under the direction of Grace Boynton, now a professor in the University of Yenching, when shrapnel from an airplane fell around the guests as they walked through our grounds to the entrance of the hall, fortunately without injury to anyone.

Our courses of public lectures during the whole of the World War were enriched by the help of distinguished foreigners who were in the city for political reasons. Musical and dramatic entertainments given by the students lightened the oppressive war atmosphere. A new magazine class issued a periodical and presented *The Heart of Youth*, translated from the German. Once, on the president's birthday, the senior class gave an original comedy, composed in the style of Plato's Dialogues, taking off some of the leading characters in the

faculty. Among our public lectures at this time was a quite remarkable one on Weismann and Weismannism given by Safié Hanum, then a student, now a practicing physician.

There were two subjects which did not require discussion in our college classrooms at that moment—history and geography. They were constantly outlined before us without the need of lectures. Turkey and other nations were diligently making history and transforming geography as well as the science of government day by day, offering laboratory work in those lines to eager students.

During the excitement of the war scenes around us, there were open many academic fields arousing no feelings of opposition of those on either side of the conflict. The study of archaeology, mathematics, philosophy, and ancient languages could be carried on indefinitely.

It was in those years that Professor Isabel Frances Dodd gradually established an archaeological museum which would be an honor to any college. There is in her museum a case containing a unique collection of archaeological remains from a mound in Cappadocia representing many cultures superimposed upon each other. Among the specimens are several Hittite objects which have been described in archaeological journals. For instance, the British Orientalist, Archibald Henry Sayce of Oxford, has published a cylinder seal which Dr. Dodd

obtained from this mound in Asia Minor on the site of an early Assyrian colony of the Khammurabic age. On it, among other figures, are two little pig-tailed Hittites, seated and drinking from the same bowl through long tubes—an ancient ceremonial. Dr. Dodd also conducted practical courses based on study in the Istanbul Museum of Archaeology, and her own extensive research in Asia Minor. Before the war she had visited there many sites of archaeological interest. Her department was especially fortunate in enjoying frequent lectures by distinguished visiting archaeologists. As a member of the international archaeological society, Professor Dodd has since received honorable mention on more than one occasion.

COLLEGE WAR DEBTS

The financing of our college on the upper Bosphorus began under the shadow of the World War. Finances consequently came to the front even more decidedly than they had done in time of peace. Rapidly rising prices of food required careful computation of existing needs for each day. However, we certainly seemed to succeed in doing the almost impossible. For a time, two hundred and forty-four persons resident in the college were supplied with food at a daily rate of thirty-nine and a half cents each. In April 1916 a public announcement was made that no more meat would be sold in the city.

This dilemma was partly met by the sheep and poultry previously referred to as friends of the college. Fortunately, however, the drastic order prohibiting the sale of meat was not long enforced. Nevertheless, while the war continued, the arbitrary military control of food was always an embarrassing element of the situation.

Under the strain of unexpected expenditures early in the war our debt had gradually increased and finally reached the large amount of \$65,000. At this point, Mr. Plimpton invited the members of the Finance Committee to his office in New York City and said in his short, emphatic way, "Gentlemen, we are facing a debt of \$65,000 for the college. What shall we do about it?" Hon. Charles R. Crane responded, "I will give \$10,000." Mr. John W. Frothingham offered \$5,000, and so did Mr. Plimpton. Thus in ten minutes \$20,000 of the debt had been canceled. An appeal to Mrs. Russell Sage added \$25,000 to the reduction of the debt. Others also contributed, and at the succeeding annual meeting, the announcement was made, "The college has no debt."

HEROES OF WAR-TIME

Many strange events occurred in Istanbul during the war which did not find a place in recorded histories. One was the sudden destruction of the Haidar Pasha Railway Station. This was an im-

posing building, the terminus in the city at that time of the Bagdad railway from which all trains started for eastern and southern Asiatic centers.

In early September 1917 this station suddenly went up in smoke, with a tremendous explosion heard all over the city. Strange rumors were circulated of British airplanes hovering over it. The director of a British assurance company is the authority for the statement that the explosion was caused by secret-service men landed from a submarine. They were concealed by smoke bombs from an airplane. These brave men paid for their courage with their lives—which they must have known would be the case. Involved in the loss of the railway station thus destroyed by the enemy were several insurance companies, said to be five German companies, two Swiss, two Austrian, and two Turkish. The amount of insurance was estimated at 18,000,000 francs.

As time passed, the relations of Turkey and Germany became more and more entangled. Thousands of Germans were in the country supervising the control of the Turkish army, which was finally estimated at about a million men. From the moment when Germany persuaded Turkey to declare war she practically took the lead in political control. Turkish soldiers suffered indescribably. They were everywhere living in tents, unprotected from cold and hunger. All vacant houses and stables were

occupied. The Scutari property, which a few months before had sheltered a happy, progressive college, was filled with Turkish soldiers, insufficiently fed. Germany held the supremacy over military affairs in Turkey to a large extent, and attempted to exert the same control over all internal arrangements.

The poor old sultan, Mehmed V, throughout the early years of the war did his best to meet the exigencies of the occasion. He could never move, however, against the will of the great triumvirate, Enver Pasha, Talaat Pasha, and Djemal Pasha. History will have difficulty in estimating those three leaders who in the beginning pushed their country into the war on the side of Germany. This seemed to an outsider to be wholly against the will of the people. The Turkish army was even to the end of the war unprepared for such an undertaking, and a strong popular sentiment in favor of war was never apparent. Yet as far as one could judge, all three of these men were patriots, according to their own standards. To all outward appearances, no one of them profited from the war as an individual. They lived simply and worked with a kind of fervor approaching desperation. I was personally acquainted with all of them, and received from them only kindness, together with a large degree of consideration for our college.

CROSSING EUROPE TWICE IN WAR-TIME

THE difficulty of carrying on an international college so far away from its source of supplies finally became practically insurmountable. It seemed necessary, therefore, for me to visit the United States to confer personally with the trustees. I left Istanbul in October 1916, expecting to return soon; but circumstances arose which detained me and I did not go back to the college until December 1917.

Personally, the most remarkable experience of my life was crossing Europe twice during the war. Even to leave Istanbul was not a simple matter. It was only after about two weeks of tramping back and forth to the city that I finally secured the necessary official papers. Armed with these I started out. All the railways from Istanbul to the border of Denmark were under German control. Roughly speaking, my official papers were examined about every two minutes during my journey to Copenhagen—the best route to the United States at that time. German officers, however, were always kind and considerate, as far as my experience went. After a short conversation explaining the object of my journey, they either returned the papers with a “Bravo” of encouragement or, at least, assured me that all would be well. My short stay in Berlin was in great contrast to student experiences of

previous years. Germany at war was a land of great suffering, but the former kindness to foreigners was still in evidence. I finally sailed for New York on a Scandinavian steamer from Copenhagen, after nearly two weeks' delay in that city. Denmark was one of the few countries of the Western World not involved in war and seemed wonderfully peaceful in contrast to Istanbul and the ravages and extreme want in the Balkan countries and in Germany.

It was an entrancing experience to land well and happy in New York City, knowing that the journey was safely over. I had not for a moment been free from many anxieties. Therefore, coming into the harbor of New York seemed somewhat to resemble the old-fashioned idea of going to heaven.

LANDING IN THE UNITED STATES

I was met at the wharf by Mrs. Henry Villard in her luxurious limousine and taken to the home of George A. Plimpton at 61 Park Avenue. There I was a guest during the whole year of my stay in the United States.

The first thrilling event after landing was a dinner given by Mr. Charles R. Crane in New York City. Among the guests were John D. Rockefeller, Jr., and Sir Edwin Pears, my lifelong friend in Istanbul, then in the United States on a lecture tour. Later, in Boston, Miss Borden gave a dinner at

which were present President and Mrs. Lowell of Harvard, Bishop Lawrence, Dr. and Mrs. George Gordon, and other distinguished people. One such occasion that I remember with great pleasure included Dr. William Adams Brown of Union Theological Seminary and Dean Gildersleeve of Barnard College, both of whom were later prominent trustees of the college.

THE UNITED STATES AT WAR

It was an exhilarating morning in April 1917. The deep blue of the Bosphorus, the songs of birds, and the fragrance of blossoms touched even the war-weary with lightness of heart. Our acting president went into the city to call upon two of our best German friends. The professor, busy at his desk, made no motion to summon his wife, and received his caller with such surprising coolness of manner that she turned to leave. When half-way to the door, the professor said, almost savagely, "You know what your country has done, don't you? Declared war on Germany!" From that date our delightful German social life was no more.

On the same day, the second shock came from Hon. Abram I. Elkus, United States Ambassador to Turkey. In a hastily called interview with President Gates of Robert College, Acting President Wallace of Istanbul Woman's College, and Dr. W. W. Peet, a trustee of the latter, His Excel-

lency briefly stated that, since broken relations now existed between Turkey and our own land, we were virtually in an enemy country and he feared for the safety of women and children when left with no national protection. The American Embassy and Consulate would close immediately. He therefore ordered that Robert College could remain open but that the wives and children of American members of the staff should be sent away. Istanbul Woman's College should close and all of the American women should leave.

Dr. Wallace protested that our valuable property, if vacated, would be endangered, and she firmly refused to close the college. The next day our ambassador became critically ill with a prevailing fever. He and his staff were magnanimously dealt with by the Turkish authorities, as their departure was necessarily delayed for two or three weeks. During this time Dr. Wallace was daily warned by some member of the embassy staff that she was risking the safety of her colleagues in making such a rash decision. Day after day, according to her promise, she again presented the matter to each American woman on the faculty. The responses were always as follows: "The embassy insists that you leave." "Well, what are *you* going to do?" "I shall stay even if everyone else goes." "Then we will stay too." And they did stay, with the exception of the youngest women,

who were persuaded to go to Switzerland or France. However, the responsibility weighed so heavily upon the mind of the acting president that she went to the embassy one blustering day, sought out an experienced member of the staff whom she knew well, and asked him to tell her confidentially if she was doing a wild thing. He whispered behind his hand, although there was no one else about, "No, but do not tell that I said so." This word of encouragement meant much.

Those who remained to the end of the war were: Dr. Louise B. Wallace, Dr. Isabel F. Dodd, Dr. Barnette Miller, Dr. Eleanor I. Burns, Ida W. Prime, Muriel Kinney, Sarah A. Anderson, and Dr. and Mrs. William S. Murray. The college owes its continued existence and the preservation of its beautiful campus and buildings primarily to Dr. Wallace, upheld and supported by these members of the faculty.

The American colony in the city grew smaller and smaller, as one after another of those engaged in business or in educational or philanthropic work slipped away. American mail, which had already been cut off, continued cut off until after the war—a period of about two years. Shortage in fuel, food, and water grew more and more serious. A feeling of intense loneliness settled down upon the faculties of the two colleges and of the Gedik Pasha School.

Frequent rumors that the buildings of the colleges would be seized by the Turks or the Germans kept those in places of responsibility in a constant state of suspense. Groups of courteous Turkish gentlemen occasionally called to investigate the buildings, talked in low voices among themselves, drank coffee served to them in the drawing-room, and silently departed. There were days when it seemed wise not to speak English on the street. Our gaily uniformed gatemmen and night-watchmen—mostly vigorous Croats and Montenegrins—were sent away, and their places were filled by rather elderly Turks. Our three guns, old and rusty, were demanded and carried off. Dr. Murray was the only American man on the campus.

One day a small group of Enver Pasha's Red Crescent soldiers, armed with bayonets, stood at the main gates of both colleges. A mild panic among our students and servants ensued. A few of them tried to remove their possessions to places of safety. When their porters reached the gate, carrying mattresses, the soldiers remarked, "Take those back. We shall sleep on them tonight." During this day most of the American faculty remained calm and courageous, asserting and re-asserting their determination to stay. Turkish and Bulgarian students telephoned frantically to their various officials, pleading for the safety of our college. The next morning the soldiers quietly

withdrew. The explanation of their withdrawal was never given. They never returned, but persistent rumors caused unrest within. Dr. Wallace in the college and Dr. Murray in the Preparatory School at the foot of the hill kept watch against any invasion of the property through the gate on the Bosphorus side and at other points of our large domain. They maintained a day-and-night, secret telephone connection to provide for concerted action in any emergency which might arise.

THE RETURN JOURNEY IN WAR-TIME

While the college was under such a strain the usual question was, "Where is the President? Why is she not at her post?"

The story of my journey to the United States from Istanbul in 1916 was nothing compared to the "thriller" of the return trip in 1917. It was early in the autumn of 1917 that I embarked on the S.S. "Rochambeaux." Caroline Borden accompanied me from Boston to New York City: it was the last time I ever saw her.

I had been given funds sufficient to last me through to the end of my trip. In the beginning, the funds were in the form of a few checks. European money, however, had depreciated to such an extent that by the time I reached Vienna one of those checks would produce a mountain of paper money in return.

The return journey called for three months of hard work and diplomacy. United States embassies no longer existed in any of the so-called enemy countries, yet friendly diplomats of both parties made my return possible and helped to solve my difficulties. Prominent among these were Talaat Pasha in Istanbul, who authorized my journey by personal permission; Consul-General Ravndal, temporarily stationed in Paris, who was untiring in his efforts to help me; Fuad Selim Bey, Turkish Ambassador in Switzerland, who succeeded in securing me permission to pass through Austria, and came himself to my hotel to inform me of the fact; and M. Radislavoff, Prime Minister of Bulgaria, and Count Czernin, Austrian Minister to Bulgaria, both of whom offered generous approval of my journey.

Even the trip to America, before the United States had declared war, had involved traveling through five belligerent countries and sailing across the North Sea and through British waters. The international character of the return journey, however, was far more difficult. It was against the law for the citizen of an enemy country even to enter Turkey.

The official diplomatic permission for my return was the result of untiring efforts behind the scenes, and private influence was in many instances the real cause of the success of the journey. The original order from Talaat Pasha was secured by Dr.

Wallace and Madame Halidé Edib. Landing in Bordeaux would not have been allowed on a passport for Turkey had not a friendly United States Consul happened to be on board to explain the situation. Again, as I tried to leave France the favor of French officials on the border was gained by my explanation of the circumstances, to which they responded, "Bravo—Bravo!"

Every moment of the journey provided some striking experience, and they were all different in character. Had the nations of the Near East not been friendly to our college, however, the adventure would have been impossible from the beginning.

One of the thrills was in Vienna, where the United States had no official representative, United States and Austria being at war. On entering the Bulgarian Legation in Vienna, I was immediately given a warm welcome by an official who greeted me with the words, "Are you Miss Patrick? My sister graduated under you." Later, as I passed through Sofia, the capital of Bulgaria, a crowd met me at the station, among whom were graduates of our college and Bulgarian officials of high authority. As our train drew into the station at Sofia I felt that I was really in sight of home. It was one of the most exciting moments of that memorable journey.

Our friendship with Bulgaria had done much for

us during the war. Bulgarians not only supplied us with food but also at the critical moment when the United States entered the war and our buildings were in danger of being closed the Bulgarian government had appealed informally to the Turkish government in our behalf. They implied that to close our college would seem an act unfriendly to Bulgaria.

The train finally entered the Istanbul station. At that thrilling moment, the end of my dangerous journey, I peered out of the window anxiously for the first sight of my friends from the college. No one was visible. I was overwhelmed at not being met after such a long and difficult experience. Rather bewildered, I handed my passport to the official in charge at the station and went through with the necessary details of arrival. Just then, however, as I was about to pass through the door to the waiting-room, I accidentally looked up at the wall surrounding the station, and there was Dr. Riza Tewfik, our Turkish professor. He had climbed up to the top of the wall to be the first one to welcome me home. It seems that war-time regulations did not allow friends to meet trains on the platform. Dr. Wallace and Dr. Murray were impatiently waiting within.

The thrill which I experienced on arriving at the college on the morning of December 3, 1917, was one of the deepest possible to a human being.

I was welcomed by an enthusiastic crowd assembled in the grounds, including the faculty, the students, the servants, and even the donkeys employed on the premises, besides a flock of geese destined for the sad end of being served up to a semi-starved college.

It is impossible to express in words the service wrought to education by the administration of Dr. Wallace. For fourteen months she had carried on the college during ever-increasing difficulties. In the latter part of that period she and the members of the faculty who remained with her had been without diplomatic protection. This was during the awful months following the entrance of the United States into the war. Her courage and wise administration had protected the college against the first impulse of those in power to close an institution carried on in time of war by educators from an enemy country. The friendship and protection of the Turkish government won by her was a cause of constant satisfaction and appreciation.

LAST DAYS OF THE WORLD WAR

As THE world conflict deepened, practical difficulties greatly increased. Leaders of the government even were confronted with new and unexpected obstacles. The faculty of the college, trying to carry on in an enemy country, sometimes hardly knew which way to turn.

Before the United States entered the war, our financial difficulties were of the type familiar to most colleges—how to carry on a college without sufficient funds. After our country became involved in the general confusion, however, the conditions were greatly intensified. Even the presence of the institution on the soil of the enemy was an anomaly, and could rest only on friendly relations. Then indeed did prosaic, practical problems become most acute. Dr. Wallace, while she was in charge, found herself almost completely cut off from official communication with the trustees, and could not draw funds in the usual way.

From the beginning of the war the embassies and other public buildings belonging to England, France, Russia, Italy, Greece, and Servia had been automatically closed; when the United States about two years later declared war, our official buildings were also out of commission. During the entire history of the war the German and Austrian em-

bassies and the legation of Bulgaria were actively functioning, but always more or less as instruments of war. Neutral legations, however, remained continuously open, among which were the Swedish, Danish, Norwegian, and Dutch. For members of a nation at war in Turkey there was no machinery for financial purposes. Under these circumstances Luther W. Fowle, an American who spoke Turkish, was stationed at the Swedish legation and given the difficult task of distributing funds to the American enterprises still functioning on enemy soil.

Intercourse by letter or telegram with the nations fighting against Turkey became increasingly difficult as time passed, and finally impossible. After my return to the college in the autumn of 1917 through the assistance of the Turkish and Bulgarian governments, communication at the college was wholly cut off with the United States. We struggled on as best we could financially through the remaining months of the war. We can truthfully state, however, that during that trying period our budget was as well balanced as was possible under the very difficult conditions that existed.

Notwithstanding the serious problems of a foreign college in war times, Commencement day in June 1918, the last before the coming of peace, was a successful occasion. It was, in fact, one of the most brilliant the college has known. The graduating class numbered twenty members, compris-

ing five different nationalities, some of whom have become noteworthy in various lines. Representatives of the Turkish government were eloquent in their expressions of appreciation.

During the vacation of 1918, a summer school was carried on for the first time. It was enthusiastically attended, and was a welcome interest in a college still shut away from the outside world by severe war conditions.

It was during that year that the generally upset state of affairs caused the complete cessation of the tramway service from the city to the suburbs of the upper Bosphorus. This service had been irregular at various periods of the war. When it wholly failed, some day-students were thus obliged to walk four and five miles to attend college. In order to do this they often arose as early as half-past four in the morning.

The signing of the armistice between Turkey and her enemies on October 30, 1918, came with seeming suddenness. On November 13, forty-six battleships of the Allied fleets came through the Dardanelles and the Marmara, and some of them proceeded up the Bosphorus to the Black Sea. To our Turkish students it appeared to be the end of their hopes, but the subsequent establishment and development of the Turkish Republic under President Mustapha Kemal has been instead the beginning of a brilliant period of Turkish history.

**RAPID READJUSTMENT,
1918-1924**

A NEW ATMOSPHERE

THE signing of the armistice was the technical end of the World War and the advent of the dawn of peace. It was, however, a very troubled peace for many months in Istanbul. The unruly elements of the underworld took advantage of uncertainties in government stability to come to the surface. Parts of the city were unsafe to a greater degree than had been the case even in the most critical days of war-time.

In the higher circles of society there was no confusion, while great changes took place. The embassies of all formerly enemy countries were opened in a flash.

ADVENT OF REAR-ADMIRAL BRISTOL

Rear-Admiral Mark L. Bristol arrived at the American Embassy as High Commissioner, and relations were resumed between Turkey and the United States. Admiral Bristol, during the years that he guided the fortunes of our embassy, offered the significant service of a great diplomat. His influence was almost beyond parallel in the history of the Near East. He gained the respect and affection of all, regardless of national distinctions.

At Christmas time, 1918, the "Scorpion," an an-

tique specimen of the American Navy, connected with our embassy, again appeared on the scene. During the Balkan Wars this ancient vessel had repeatedly anchored before our gates to protect us. Now as peace dawned it changed its function from silent protection to active co-operation. On December 25, 1918, it brought a surprise party to the college with supplies and gifts for the Christmas tree. A group of British and American officers, escorted by a military band, arrived laden with good things for our use. White bread, good butter, sugar, and rashers of bacon appeared on our table for almost the first time since the war had begun. I even confess to going behind a door to eat a slice of white bread and butter. The deep emotion of the occasion is now a memory, but history seldom provides a setting equal to that which produced it.

GENERAL COMMUNICATION RESTORED

The end of the war was followed by many striking events. Among these were the visits to the college of prominent men and women—Dr. Edward C. Moore of Harvard; Walter Smith of Philadelphia; Harold A. Hatch and Mr. and Mrs. Frank A. Vanderlip of New York City; Dr. Eliot G. Mears of Stanford University; Lieutenant Commander Stewart F. Bryant; Dr. George E. Vincent, president of Rockefeller Foundation; Mr.

and Mrs. Arnold J. Toynbee of London; and Mrs. Woodrow Wilson.

We gave a dinner in the president's dining-room to some of these distinguished visitors. Mr. Hatch expressed his surprise that a well-equipped college could emerge from the World War in such a good condition, still happily carrying on. Dr. Moore wrote to the trustees that no words could express his admiration of the college and its faculty. Mr. Vanderlip did us the honor of speaking at our Sunday morning exercises.

In the spring of 1919, some months after the signing of the armistice which ended the World War, Dr. Wallace left the college for a visit to the United States. She arrived in New York in April, just in time for the semi-annual meeting of the Board of Trustees, and had the great pleasure of being the guest of Caroline Borden, the original compiler of this history. Dr. Wallace was the first from the college to reach the United States after the isolation of the war, and Mr. George A. Plimpton immediately arranged a welcoming dinner party for her in New York City. Among the guests were Dean Gildersleeve of Barnard College, Helen Gould Shepard, and President Howard Bliss of Beirut.

One of the trustees said on that occasion that Dr. Wallace was a veritable kaleidoscope, lighting up every subject with the color of personal knowl-

edge. Before sailing on her return journey, she received the degree of Doctor of Science from her Alma Mater, Mount Holyoke College.

The renewal of world communication affected us in every way, and especially in the matter of finance. During the months of war after the United States became a part of the conflict, direct communication with our treasurer in New York City had been impossible. Under those circumstances, I decided to spend the summer vacation of 1919 in Paris, where I could communicate more directly with our New York office.

The visible results of the armistice in Istanbul even as late as the summer of 1919 included a great apparent weakening of law and order. Many unruly characters still appeared in the streets of the city and on the wharfs to prey on incoming and outgoing steamers. Embarking on a steamer was not just then an easy matter. The Red Cross Society had, during the early months of the armistice, established a branch at Istanbul and had the privilege of securing passage on the crowded steamers that left the city in that period of confusion. Through the kindness of one of the Red Cross committee, Dr. Dodd and I obtained a good stateroom on one of the outgoing steamers. In order to go quietly on board we asked our embassy to send a member of its staff with us. As we approached the wharf, the disappointment of the

men who demanded money of passengers on their way to the steamers was very amusing, as they saw how wholly we were protected against exploitation. We arrived in Paris the day before President Woodrow Wilson left the city.

GREAT WORLD EVENTS

The city of Paris was a historic center in the summer of 1919. A friend of mine, Professor Charles Huguenin, had the honor of acting as official interpreter of the "Big Four" during the latter part of the war. Through his kindness I had the opportunity, together with a former member of our faculty, Eloise Parkhurst Huguenin, of viewing great world events.

We were present at the celebration of the signing of the historic Treaty of Versailles and enjoyed the beauty of the wonderful grounds and artistic decorations of the old palace. Later we had seats by the window in the Hotel Crillon under which regiments of the armies of the Entente nations slowly marched at the last review. This was a privilege that no money could have bought. First appeared the French contingent, and then the British. Then followed regiments from the armies of the United States, Russia, Italy, Greece, and Servia.

The officer in charge of the forces of the United States in Paris at that time was General G. I.

Harbord. He did me the honor of accepting an invitation to luncheon, and was much interested in the purpose of my visit to Paris. To assist our finances he donated the American army library, then at Paris, to our college. In a visit to Istanbul some months later he attended one of our receptions and arranged to have the books delivered directly to the library of our college.

During the years immediately succeeding the armistice, finance and scholarship both suffered, as the world tried to collect its scattered forces in both fields.

PERSONAL INTEREST OF THE TRUSTEES

The difficulties of the World War and the uncertainties of the period immediately following had constantly demanded help and sympathy from the trustees. They never failed us.

The relation of trustee has been ennobled and emphasized by the sympathetic understanding and kindness shown by all those who have served the college in that capacity. An especially apt illustration of their personal friendship was seen immediately after the sufferings of the war. On Charter Day in 1921, when the atmosphere of the college was once more free and happy, I received a present of a Buick sedan from Caroline Borden and Harold A. Hatch. It was specially fitted with some additions to suit the necessities of the case. This

concrete expression of thoughtfulness helped greatly to make my last three years as president easy and successful.

A large number of the trustees visited the college, where they were extremely welcome—indeed, they were considered our most inspiring guests.

THE NEAR EAST COLLEGE ASSOCIATION

On March 7, 1922, our college joined the Near East College Association. Its headquarters are at 50 West Fiftieth Street, New York City. This organization was gradually evolved as interest in the United States increased in American education in the Near East. It consisted at first of Robert College in Istanbul and Beirut University. Later, it included Istanbul Woman's College, International College, Smyrna, Athens College, and the American College at Sofia. These institutions all keep their original independence in respect to boards of trustees, endowment, and organization. Our college is the only woman's college among them, although certain others receive women as well as men in their student body, and all employ both men and women on their faculties.

Mr. Albert W. Staub was appointed director of the enterprise from the beginning. He is also secretary of the Board of Trustees of Istanbul Woman's College. At the present time of writing, more

than ten years have passed under his guidance. The history of American education in the Near East has abundantly demonstrated the wisdom and efficiency of Mr. Staub. The financial success and the continued influence of these institutions have been promoted to an indescribable degree by the power of his leadership.

During the spring after we joined the Near East College Association, Mr. Staub invited me to become one of a group making a somewhat extended tour of the United States on behalf of the Near East Colleges. Among the speakers were Hon. Henry Morgenthau and Dr. Arthur E. Bestor of Chautauqua Institute. We spoke in a chain of cities, beginning in New York, including Philadelphia, and ending in Chicago.

The early financial history of the college is ended, and the struggles of establishing the institution are over. The way, therefore, is open for large gifts to the higher education of women in the Near East.

SUBSEQUENT APPOINTMENTS

My administration ended in 1924. Kathryn N. Adams, L.H.D., followed me as president. She was an enthusiastic executive with high ideals and with a vision of important ends to be attained. She served the college faithfully and loyally until her resignation in 1931.

Eleanor I. Burns, a graduate of Cornell University, entered our faculty in 1908, and became head of the Department of Physics. She was honored by the degree of Sc.D. from Lafayette College. During her life of devoted service to the college she has held the positions of registrar, dean, and vice-president, acting frequently as president.

The President of the college at present is Dr. Paul Monroe of Columbia University.

THE SCHOOL OF MEDICINE

UNDER President Mustapha Kemal in the Turkish Republic, medical education is organized officially for both men and women. The historical inheritance in Turkey in this respect is very remarkable. In early days of Turkish history the *sages femmes* played a distinct rôle in medical treatment, as life was arranged separately for men and women. Since men were not allowed to enter the sacred precincts of the harem, women doctors were entrusted with the health of a large share of the population. In the latter part of the nineteenth century men doctors were allowed to practice in many harems, although in some cases the old ideas still prevailed.

It was quite in character historically that a medical school should be planned in connection with educational work. It is in advanced education that nations can best co-operate, as in specialized forms of knowledge scientific research furnishes a common basis for all.

A School of Medicine as a distinct element in the program offered by Istanbul Woman's College had been outlined from the beginning of the enterprise. It was a part of the original project even before the early development in Scutari. In fact, the idea of medical work was emphasized distinctly by Mrs. Bowker in her plans for the future of the institu-

tion. The first faculty of the small school in the old konak in Scutari as it existed in 1874 included one woman physician. After I became connected with the institution this factor in the original scheme came frequently to the fore.

EARLY MEDICAL WORK IN ISTANBUL

In 1904-1905 Dr. Thomas Carrington established a hospital in Stamboul, functioning under a committee in the United States. He was well prepared for such an undertaking and his hospital was apparently successful. In 1908, when I was in New York City raising funds for the college, Dr. Carrington was there as well, working for the hospital. As medical work had always been one of the aims of our institution, we planned to unite our two projects.

Our present college organization had just been achieved. When the first trustee meeting under our new charter was held on March 20, 1908, the proposition was officially made to unite Dr. Carrington's work with that of the college. Dr. Borden Parker Bowne was then president of our Board of Trustees. The motion to adopt the plan of adding Dr. Carrington's medical work to the program of our college was promoted by an influential group, among whom Mrs. Henry Villard was a leader. During a few moments of excited discussion the success of

the project seemed assured. It was not sanctioned, however, by Dr. Bowne. He, as an experienced educator, disapproved of adding the burden of medical work to our college budget at that preliminary stage of both lines of education, and the motion was not carried. Soon afterward Dr. Carrington's medical work came to an end, and his hospital was closed.

MEDICAL WORK IN THE COLLEGE

The old plan was never forgotten, although years passed without a visible sign of its resurrection. Dr. Peet and Consul-General Ravndal were pioneers in the project, and in later years they were joined by Admiral Bristol, who was then at the head of the American Embassy and who fully realized the importance of the scheme.

When I was again in the United States in the early part of the war, the plan of medical work in the college was discussed anew. Dr. Alden R. Hoover was at that time the guest of Mr. Plimpton and was present at a meeting of the trustees in which the subject was considered. Dr. Hoover emphasized in a strong address the need of medical work in education. A tentative resolution was adopted to appoint him head of such an enterprise when financial support should be possible.

It was not, however, until May 1920 that the plan was carried out. At that time Dr. Hoover was

appointed a member of the faculty and Director of a Medical Department to be established in the college.

This step was made possible by a gift of \$100,000 for the purpose by William Bingham II, a trustee of the college, in memory of his mother, Mary Payne Bingham. Mr. Bingham had long been interested in the medical education of women.

THE AMERICAN HOSPITAL

For carrying on medical work of any importance, a hospital is the first requisite. Hence the first result of Mr. Bingham's interest in our scheme was the reopening of an American hospital in Stamboul. Just at that time it was extremely difficult to find a building suitable for the purpose. During the long period of the World War there had been practically no new construction in the city. The frequent conflagrations for which Istanbul was long noted had destroyed many of the best buildings formerly in existence. Sometimes whole quarters were devastated. The old cry of "*Yangun var!*" always struck terror to our souls, but the terror was a thousand times more intense in time of war when burning buildings frequently added to the difficulties of the situation.

After peace was declared foreign visitors rushed into the capital, considered a city of distinguished

beauty and interest, from all the countries of the civilized world. Where could they all reside? The result of existing conditions was great congestion everywhere, and it was difficult to secure a building for the new hospital. An old konak was eventually found in Stamboul, on the tramway street, not far from the historic sites of greatest interest in the city.

This building was of the old type originally erected for a wealthy Turkish family. There were two entrances, equally imposing, on two sides of the building, one for women and one for men. Spacious rooms were arranged at both ends of the residence for their separate activities. It was a romantic establishment for a hospital, full of suggestions of another age and another civilization.

This old konak was finally rented by the college with the co-operation of the Red Cross Society. It was opened as the American Hospital in August 1920. Dr. Hoover had engaged an efficient staff of nurses, with Miss Lyda W. Anderson at the head, and they were seen everywhere in the building in the usual uniform, offering quick and efficient service. Consulting, operating, and dissecting rooms transformed the old konak into a modern hospital. Afternoon tea was served in the parlors, and all visitors were made welcome. Dr. Hoover's reputation was widespread, and the hospital was soon crowded with patients.

THE SCHOOL OF MEDICINE

At the beginning of the academic year 1920-21, the medical classes in the college were opened. A medical committee of the trustees was appointed, of which Edward H. Haskell of Boston was chairman and Dr. Harold B. Keyes of New York secretary. This committee demanded from the beginning that standards in the new medical classes be up to grade in comparison with other medical institutions. I do not remember that our trustees in general examined deeply into our grade of teaching—they probably considered that function a part of the duties of the president—but with the medical committee it was a different matter. No transition methods could have survived their discrimination.

In March of the first year there were seventeen medical students in the department. Five were Turks, seven were Russians, two were Greeks, one was a Bulgarian, one a Montenegrin, and one a Kurd.

Dr. Hoover's standing as a physician was high throughout the Near East. During the first year of the medical school he was called by telegram to Athens to treat a member of the royal family. His prompt action and skill in a difficult surgical operation saved the life of the princess.

Mr. Bingham expressed his deep and abiding interest by adding to his original contribution a gen-

erous sum for an imposing and up-to-date medical building to be called Bingham Hall, and for the erection of a residence for Dr. Hoover on the college property.

The American Hospital grew and improved, and soon required larger quarters. In 1923 it was removed to the former buildings of the German hospital, at that time unoccupied. Meanwhile some of the prominent graduates of our college had privately planned a medical career, without waiting for such advantages in their own city. Even as early as 1916 a prospective doctor of medicine was graduated from the college, Safié Ali, who was later sent to Germany by the Turkish government for more intensive medical study. She eventually proved to be the first thoroughly educated Turkish woman doctor in Istanbul. She was followed by Bedrié Shukri, who after completing her medical study was appointed by President Mustapha Kemal as official adviser in hygiene to the Department of Public Instruction in Ankara.

For four years we enjoyed promoting the progress of our modest experiment in medical education. The professors in the department were competent men and women from the United States with the addition of one professor and his assistant from the University of Geneva.

During the college year 1923-24 four students finished the sophomore year of the course and a

much larger number took the freshman work. During that same year Bingham Hall was completed and opened for use in the second semester.

Meanwhile no additions had been made to the original sum contributed for medical work by Mr. Bingham, and the embarrassing situation arose of no funds in our treasury for that purpose. The end of our ambitious scheme seemed near at hand. It was just at that dramatic moment that the Turkish government announced that medical education in the Republic would in the future be carried on in government institutions alone, for which advanced facilities were provided, offered equally to men and women students. President Mustapha Kemal has been from the beginning of his rule a strong advocate of equal privileges for both sexes.

After our medical experiment came to an end, the trustees voted very generously to provide funds for the members of the sophomore medical class to complete their medical course in Geneva. Members of the freshman class as well carried on their medical studies in other institutions. As a sequel to our medical experiment we now have a surprising number of practising physicians among the graduates of our college in various countries. The Turkish government now offers modern facilities for medical study.

The American Hospital continues to function under the able direction of Dr. Lorin A. Shepherd,

a graduate of Yale University and of the College of Physicians and Surgeons of Columbia University. The institution is situated at Nishantash, a quarter on the European shore of the Bosphorus above Pera. A Nurses' Training School is in connection with the hospital, but neither the hospital nor the training school is officially associated with Istanbul Woman's College at the present time. They may be considered, however, a continuation of its long effort to co-operate with President Mustapha Kemal in promoting advanced medical work in the Near East.

COLLEGE ALUMNAE IN THE MEDICAL DEPARTMENT

Four Istanbul Woman's College alumnae were in the sophomore class of the medical department when its career ended in 1924. Three of these were Bulgarians—Virginie Monedjikova (1917), Raina Koumanova (1914), and Vesselina Kavarnalieva (1919)—and the fourth, Angeliki Tsacona (1920), was a Greek. All of these completed their medical course in Geneva and are successful practicing physicians.

In Geneva, Angeliki Tsacona made a fine record in her class, owing to hard application, marked ability, and deep enthusiasm for scientific studies. Before taking her final examinations, she became an externe to a doctor in order to gain practice. After successfully passing her examina-

tions, she became an interne in the Clinique Pathologique de l'Hôpital Cantonal for a few months, writing her thesis meanwhile. Later she decided to specialize in gynecology and obstetrics in order to be of the greatest possible service to the women in Greece. To equip herself further for this work she went to Paris, and in a few months her perseverance and earnestness were rewarded by her appointment as assistant in the gynecological and obstetrical clinic there. Thus she had a chance to perfect her work so that she received a letter of highest commendation from her professor. Also she was elected "Membre Correspondant de la Société d'Obstetrique et de Gynecologie de Paris." After two years of unusual opportunity, Dr. Tsacona sailed for her home in Salonica, where she has battled bravely to overcome prejudice and win confidence. Today she is one of the best-known and most successful physicians in Salonica, and her clientèle is steadily increasing.

Another of our graduates, Dr. Virginie Monedjikova (1917), passed her medical examinations brilliantly and has since filled an important position in a hospital in Geneva.

Dr. Raina Koumanova and Dr. Vesselina Kavarnaliev are practicing medicine successfully in Bulgaria.

SOME EARLY COLLEGE ALUMNAE

THE UNITED STATES of America has promoted reciprocal education with all countries where the language problem can be easily solved. It has long been the privilege of American students to study in the universities of Great Britain, Germany, France, Italy, and elsewhere; and American colleges and universities are all honored by the presence of many foreign students. The Turkish Republic, by the introduction of a modern alphabet and the widespread study of English, French, and German, is now joining the trend of modern education.

Istanbul Woman's College in the different phases of its development has contributed to the cause of world education and has always met with cordial response from Turkish authorities. Even in early days when the institution was a high school its sympathetic character was recognized. In 1895, shortly after it became a college, a special *iradé* was granted by the Turkish government to emphasize its new standing. At the Columbia International Exposition held in Chicago in the early 'nineties, Istanbul Woman's College was represented by an exhibit. It held its place in the educational section with other colleges for women under American charters and was awarded a bronze medal and a certificate of excellence.

In recent years the advantages of reciprocal world education have been recognized by other countries in the Near East, and American colleges have been founded in Greece and Bulgaria. To the south in Syria and Egypt, American education has long since successfully functioned.

THE FIRST TURKISH GRADUATE

During the early history of the college Turkey was still a vast empire and we received many students from all parts of the Near East, Southern Europe, and Northern Africa.

The story of Gulistan, the first Turkish graduate of our institution, based on her own account, illustrates in a most interesting way the long-forgotten conditions of those old days. While Sultan Aziz was still on the throne, her mother, then a child of seven, was brought from Russia to the Turkish court to be sold by her uncle to the Sultan. Circassians in southern Russia then considered it a great honor if their daughters were accepted by the rulers of the Turkish Empire as members of their court. In this particular case the Sultan's chief doctor arranged the details of the purchase and made a present of the child to his Majesty.

On entering the Sultan's palace every Circassian was given a new name, and because of the impression she made on the Grand Master of Ceremonies this young girl was called Hüs-nügöl, meaning

"Rose Beauty." The name was probably suggested by her healthy, rosy cheeks, light complexion, symmetrical features, and curly hair.

These young girls, though called slaves, were the happiest of mortals. Palace life was organized just like a home: each newcomer had one or more elder sisters to take care of her and to teach her palace discipline, which was similar to military discipline. Obedience and tidiness were stressed, and experienced women acted as inspectors. The latter usually showed love and sympathy toward the young slaves. The girls were well fed and well dressed, and received an income according to their rank.

When these girls reached a mature age, if one of them wished a wider sphere or felt in some way dissatisfied she could on the eve of a religious festival put a petition for freedom in the room of the Sultan, who, on reading it, would say, "I free her."

Hüsnügül, because of her good character, had gained the special love of her so-called mother, Janfeza (Life Giver). Nevertheless, a few years later, when she was in her teens, Hüsnügül became one of the petitioners! Her separation from the large palace family caused much excitement among her friends, and her palace mother bade her good-bye with blessings and tears. She was sent, according to the rule, to the house of a freed and married slave to stay until her own marriage. A complete trousseau of all kinds of household requisites, fur-

niture, jewelry, and money was sent after her. Palace-freed girls were in much demand because palace training was considered a great advantage, and Circassians made faithful, loving wives.

General Tewfik Bey, the father of Gulistan, our graduate, was the son of a Sheikh of Bagdad. On his father's death, the young boy came to Istanbul to study, and a few years later he entered military service. On attaining the rank of officer, he married Hüsnügül, the attractive palace protégé. When the girl Gulistan was born, unlike many fathers, he was glad to have a daughter rather than a son, as he hoped that she would promote the education of women, a cause in which he wholly believed. It was his conviction that the progress and development of a country depended on the mental culture of its women.

There was great excitement in palace circles when General Tewfik Bey decided to send his daughter to an American school. The education of women was still a moot question, and his decision met with much opposition. Some said, "What's the use of teaching a girl to read and write? Will she be a secretary at the Sublime Porte?" And still others advised, "Teaching as far as the recitation of prayer verses is quite enough." And some gibed, "Yes, teach her to write that she may use it for mischievous purposes such as writing love letters!" General Tewfik Bey was once heard to say to a Pasha who

had two daughters whom he did not even think of educating, "If you send those girls of yours to school, you will do greater service to your country than conquering the whole world!"

General Tewfik Bey felt that in the American school at Scutari he had found something which exactly met his needs. Apparently, the college justified his confidence. A number of years later, just before Commencement exercises, I heard a loud knock on my door. When I investigated, I saw a general of the Turkish army in uniform with his heavy sword clanging at his side. It was General Tewfik Bey. "I wished to see you," he said, "before the exercises to thank you for all you have done for my daughter."

In 1890, when Gulistan was graduated, customs in Istanbul were still tightly bound by tradition. Gulistan, closely veiled, sat with her mother in the audience and did not go to the platform even to receive her diploma, which was passed to her over the heads of the people. She held out her hand for it. Instantly, a perceptible change was noticeable in the crowd. There was a tenseness, an ominous undercurrent of excitement, and a mutinous whisper here and there. For a moment those of us who were on the platform were somewhat uneasy.

After teaching a few years, Gulistan married Assim Bey, First Secretary of the Ottoman Chamber of Deputies. Three years before the revolution



Turkish students, 1924



Greek students, 1924

of the Young Turks, Gulistan was in Salonica with her husband, where they joined the Committee of Union and Progress, destined to overthrow the reigning Sultan Hamid in the historical preparation for the present republic. In her home many meetings were held, secret plans were discussed, and new members were initiated. In the new freedom which followed the overthrow of Sultan Hamid II, the family of Gulistan have pursued a free and happy life.

Gulistan was a member of the last class graduated from the high school before the institution received its charter as a college.

EARLY TURKISH GRADUATES

World relations in education have been well illustrated in the brilliant career of Halidé Edib (1901), the first Turkish woman to receive the degree of Bachelor of Arts. Madame Edib has become distinguished. One may truly call her great. The power and quality of her thinking were striking even when she was very young.

Her father held an important position in the Cabinet of Sultan Hamid II, the most reactionary of sultans, and seems to have sacrificed his political promotion to his daughter's education.

Since leaving college, Halidé Edib has shown her power in many different lines. Full details of her life may be found in her autobiography published

by the Century Company. She is the author of other noteworthy books in both Turkish and English. Some years ago she was married to Dr. Adnan, a physician and statesman. During the latter part of the war she was prominent in aiding Djemal Pasha in reconstruction and transformation of conditions in Syria. After the republic was established she filled a government position in Ankara under President Mustapha Kemal for a short time. Of late years she has had a brilliant and successful career on the lecture platform, and was the leading speaker at the Institute of Politics in Williamstown, Massachusetts, in the summer of 1928. She was exchange professor in Barnard College for the second semester, 1929-30.

Another distinguished Turkish graduate of the early days was Nazli Halid (1910). Her father suffered under Sultan Hamid II in consequence of sending his daughter to a progressive college. He would sometimes feel obliged to remove her, but when both his very remarkable wife and daughter would weep together, he would say, "What is my life worth to me with my wife and daughter both weeping? If you are determined to ruin me, so be it," and sent her back to the college. Before Nazli's senior year, however, the Young Turks came into power and she graduated in freedom and with honor. Nazli Halid married Yusuf Kemal, who has been at various times prominent

in the new government of Turkey. During her whole career, Madame Kemal has been a promoter of progress and education among her people.

Haticé Zakir Refik (1916), after graduating, was laboratory assistant in the biology department for two years, and taught for a time in a vocational school. In 1928, she took up banking. Her rise to the managership of a branch bank has been meteoric. Recently she was appointed manager of the Pera Branch of the Banque d'Affaires. A number of women are employed in this bank because in the opinion of its president they are more careful than men and more polite to subordinates and clients.

Haticé Zakir is, indeed, one of the foremost examples of the Turkish woman's ability to combine successfully a home and a career. In addition to having received the signal recognition of her power in being appointed manager of a branch of the largest bank in Turkey, she is also the mother of six children. Furthermore, she helps her husband to run a farm by taking care of all the business details; and also, she teaches English in a Girls' Lycée. In 1933 she was invited to visit the United States as the official representative of the bankers of Turkey to the conference of bankers which took place in connection with the Chicago Exposition.

Safié Ali (1916) studied medicine in Germany, received her M.D. from the University of Würz-

burg, and has become a successful practicing physician.

Bedrié Veyessi Nejmedin (1917) studied medicine in Munich, and has practiced her profession with distinction in the Turkish Republic.

Dr. Sahiré Mouhtar (1923) continued her studies at the college, receiving her Master's degree in 1924. Subsequently she studied at Cornell University, being the first Turkish woman to take a Ph.D. from an American university. She is now professor of sociology in Istanbul Woman's College. She is as well the only Turkish member of the Society of Women Geographers.

Fazile Shevket (1922) received the degree of Master of Arts from Mount Holyoke College, and served for some years as professor of biology at Istanbul Woman's College.

Selma Riza-Tewfik (1920) has been of much assistance to the college in office work and library activities.

Mebrouke Ahsen (1919) took her Master's degree in 1924. She has held an administrative position of value in several departments of the college.

Selma Ekrem (1922) has lectured widely in the United States, and is the author of the stimulating book, *Unveiled*.

Melahat Hussameddin Gevheri (1917) built up a service of great usefulness in connection with public health in Ankara.

Mihri Beha Hussein (1916) has taught in Istanbul Woman's College and in Robert College.

ARMENIAN GRADUATES

The college had a large number of Armenian graduates in its early history. The percentage of these who engaged in teaching is amazing. More than eighty per cent are recorded as having done so. A comparatively large number were assistants in different departments of the college.

One of our early Armenian students to study medicine was Zarouhi Kavaldjian (1898). She was graduated from the College of Physicians and Surgeons in Chicago in 1903 and first practiced medicine in Adabazar, an interior city of Turkey. Shortly after she commenced her practice she was attacked by the officials of the city and accused of being responsible for the death of a woman patient. The body of this woman was brought to her for post mortem examination, and her minute and scientific analysis of the case compelled a favorable verdict by the judge. She is now a member of the faculty of the American School in Scutari.

Mianzara Kaprielian (1880) initiated social settlement work in Chalgara, Turkey, where she has erected a settlement house.

Several Armenian graduates have taken up the profession of nursing. Among them was Surpique

Vosgemadn (1889), who was decorated by the sultan for distinguished service.

A number have done graduate work in American colleges. Gadarine Haronian (1912) received a Master's degree from Teachers College, New York City.

Aghavnie Yeghenian (1915) published an interesting book in 1932 which describes a visit she made to Soviet Russia, particularly to the Armenian Republic in the southern part. At present, Russia is the only place where national existence of this race is recognized, and it is estimated that about a million Armenians have taken refuge there. Miss Yeghenian had a private interview with the president of the Armenian Republic and other notables. She was greatly thrilled with the spirit of the local government, and says that she found the people happy and prosperous.

ALBANIAN ALUMNAE

Two Albanian graduates of our college have led the way in introducing modern culture to their own people. They are Sevastia (1891) and Paraskevi Kyrias (1894). Both were able students, and Paraskevi later took the Master's degree from Oberlin College in Ohio. In the early 'nineties, these sisters founded and built up at Kortcha a school which was known as the Kyrias School.

There were then no textbooks in the Albanian

language, and the sisters' first task was to prepare some. There was a certain Mr. Christo Dako, a grandson of an early governor of Albania, who had been a student at the University of Bucharest in Rumania and also at Oberlin College. He had a reputation for scholarship, and Sevastia Kyrias applied to him for help in creating a vocabulary for school use. The acquaintance resulted not only in their marriage but also in the addition of Mr. Dako to the faculty of the Kyrias School.

The early days of the school were stormy. The ignorant multitude in Albania objected to a girls' school and to women being taught to read. "Let us close the school and burn the books," they said. "We can easily conquer those two little women at the head of it." Once, at Easter, the school was attacked by soldiers and a mob of street rioters who tried to force an entrance, but "those two little women" were too clever and too strong for them. After the revolution of the Young Turks in 1908-1909, an era of honor and popularity opened for the school.

Like many other enterprises originating in Istanbul Woman's College, the school in Albania owed much to Charles R. Crane. Mr. Crane, while on a journey of political and national importance in early days in Albania, suddenly came upon the Kyrias School carried on by graduates of our college. His interest and admiration were intense, and

he pledged financial aid to the school for a period of years.

From year to year the Kyrias School became a constantly increasing factor in education in Albania. Textbooks in geography, mathematics, and history were gradually translated by these remarkable people, and were eventually printed in large editions. The influence of the school was great in settling the literary language of the country and in the publication of critical grammars and dictionaries. Paraskevi Kyrias, the principal, was a regularly accredited delegate to the Peace Congress in Paris in 1919. She was the only woman to be at the head of a national committee at that time. During that epoch-making summer while I was in Paris I was invited to dinner by the Albanian delegation. It was an exceedingly interesting occasion. Miss Kyrias presided at the long table, she and I being the only women present. The only non-Albanian in the gathering besides myself was a Harvard professor.

The Kyrias School, now called the Kyrias Institute, after its romantic history in Kortcha, was later continued in Tirana, the capital of Albania. It is recognized as an important institution and is largely supported by national funds. At the coronation of King Zogu different groups presented their congratulations separately. The King himself sent word to Paraskevi Kyrias that she was to join



Armenian students, 1924



Bulgarian students, 1924

the group of diplomats from different countries. When she approached the throne the King turned toward the foreign representatives and said, "This is the great woman of our country. She is doing more for our land than anyone else because she is educating our mothers."

The celebration in 1931 of the fortieth anniversary of the school was attended by a distinguished audience, among whom was the Prime Minister of Albania, who read a letter from the King. Sevastia Dako, Paraskevi Kyrias, and Christo Dako were each decorated with a medal—the Order of Scanderberg. Her Majesty the Queen and the royal princesses sent messages of congratulation. After prolonged applause, Sevastia Dako made an address, giving in allegorical form the romantic history of the oldest Albanian institution of learning.

Thus ended the first chapter of the history of this remarkable school.

Helen Trayan, another Albanian alumna (1915), graduated at Massachusetts General Hospital and has done wonderful work as a nurse among the children of Albania.

BULGARIAN ALUMNAE

More than two thousand years ago the wonderful sovereign, King Boris, spread the domain of his empire. The King Boris of later days constantly increased the respect Bulgaria receives from the rest

of the world. Bulgaria extends over nearly fifty thousand square miles. The Balkan mountains tower to a height of 6,500 feet in their highest range, and rich plains furnish occupation to an agricultural population.

The relations of the college with the Bulgarian government have been very cordial throughout its history. I always experienced a thrill of joy and expectation when I glided into the Sofia station on the Orient Express and watched eagerly from the window for the first glimpse of familiar faces. Queen Eleana of the preceding régime, during the reign of Mehmed V in Turkey, paid a visit to His Majesty and was entertained at Yildiz Kiosk. At that time I was invited to an audience with the Queen, who expressed her interest in the college; later, Dean Burns was received by her. Together they discussed methods of promoting education in Bulgaria. In later days, Dr. Dodd and I were received by King Boris, who conferred a decoration upon each of us.

In the national changes that have transformed the Near East during the last century, Bulgaria has constantly pursued the path of progress and has advanced in commerce, education, and political influence. The Bulgarian graduates of the college have become leaders in many fields, and were closely connected with our early history.

The first Bulgarian students to come to our col-

lege were Ellenka Dimitrieff Yencheff (1882), who was our first Bulgarian graduate, and Penka Racheva Dimitrieff (1883). They were soon followed by Yova Milosheff Kalcheff (1893), the first president of our Student Government Association, and Slava Milosheff Shipkoff (1893), whose three daughters are also graduates. Madame Shipkoff was later a distinguished speaker on a Commencement Day program at the college.

Eventually long lines of Bulgarian students came triumphantly up the college hill, and during the last thirty-five years of my connection with the institution, they were influential in our student body.

Bulgarian graduates have distinguished themselves in many lines. Vasilka Dimitrieva (1912) later studied in England, receiving a Master's degree in philosophy from the University of London. She is now Secretary of the Y.W.C.A. and World's Student Christian Association in Bulgaria. She has also edited the Bulgarian Supplement of the *Near East*.

Stoyanka Batchevarova (1915) was the first woman oculist in Bulgaria.

Yvonne Karitch (1916) became a successful pharmacist.

Theophana Kessiakova (1912) studied law in the University of Sofia, specializing in the science of diplomacy. She holds diplomas from two universities.

Zarafinka Kirova (Black) (1908) assists her husband, Dr. Floyd H. Black, in the presidency of the American College at Sofia.

Sonia Kraeva (1912) has a university degree in the science of diplomacy, and is distinguished in public service. In 1924 she was president of the Bulgarian Alumnae Association. She has translated much from English into Bulgarian, including some of Kipling's poems.

Margaret Demchevsky (1914) was for some years librarian in the college. Later she studied in England, passing both sections of the examination for librarians in the University of London, and was then the only Bulgarian to hold this diploma. She was appointed the only woman member of the Supreme Library Council in Bulgaria, and has written articles for various encyclopedias, her subject being "The Status of the Popular Library Movement." Her contributions to various periodicals have been numerous on the general subject of public libraries. Miss Demchevsky is a successful lecturer in Bulgaria, and was invited in 1930 by the Carnegie Endowment for International Peace to make an extended tour in the United States as a speaker on the library movement in the Near East. In 1931 she was invited to speak on "Adult Education for International Co-operation" at the International Federation of the League of Nations. Miss Demchevsky is at present occupying a position of

importance in connection with the libraries of her native land.

The Bulgarian Alumnae Association of the college was founded in 1902 with Yova Kalcheff as the first president. The organization now has a membership of about one hundred. There was a Bulgarian representative at the Peace Congress in Paris from among our alumnae, Madame Tournajieff. The Bulgarian alumnae have been influential in forming an English-Speaking League in their country. In the summer of 1924 Dr. Dodd and I had the pleasure of attending a farewell meeting given to me in Sofia on the occasion of my resignation from the college.

THE GREEK ALUMNAE

The central association of the Greek alumnae is now at Athens. Many alumnae were formerly citizens of Turkey, but later, in the rearrangement of national life and interests, settled in Greece.

My residence in the Near East was in the days of the greatest power of Venizelos. I had the pleasure of meeting him in Paris in 1919, but his brow was furrowed, as his path was indeed difficult. Yet the outcome of the World War was that gradually Greece and Turkey were divided on the basis of nationality. In 1920 there were still more than a thousand Greeks in Turkey, but as each of those countries now nationalizes the general population,

most of the number of either Greeks or Turks probably prefer to belong to their own countries. In both these lands education is carried on in continuance of national inheritance.

A leader among our graduates in Greece is Madame Alexandra Ioannides Theokakis (1917). She studied in Geneva and elsewhere after graduation, and is at present prominent in social, literary, and political circles in Greece. She, together with Efsaich Yousouf Suad (1918) and other former Istanbul Woman's College students, took an active part in the Second Balkan Conference. Madame Theokakis was the chief speaker in the session concerned with the nationality of married women.

As early as 1901 Kleoniki Klonari (1889) graduated from the Massachusetts General Hospital as a trained nurse, and she has been followed in this profession by many others.

The College Alumnae Association in Athens was founded in 1925, and now has approximately ninety members. It is open not only to graduates but to former students and teachers residing in Greece. The association is generous in its gifts to local needs. One activity has been to organize and support a playground in one of the refugee settlements which still exist in Athens.

The earliest graduate enrolled in the association is Marianthi Zerfos Doukas (1895). About half of the members are engaged either in business or in

professions. Several have studied law; one is secretary in the American School of Hygiene; another in the American College at Athens.

ALUMNAE OF OTHER NATIONALITIES

Many of our graduates of all nationalities have given distinguished service to the college. Among those not already mentioned are the following:

Winifred A. Seager (1891) studied music in Istanbul and Europe. For several years she was head of the music department in the college, and was also president of the Alumnae Association. Nellie Summers (1906) was assistant in the preparatory department of the college, and now is an important member of the faculty of the high school.

Among outstanding Jewish graduates is Shulamit Ben Harel (1917), an assistant in biology in the college for a number of years. Later, she studied medicine and now holds the title of M.D.

A large number of the alumnae of the college have taken higher degrees in various universities in many parts of the world, and many have published books in different languages.

With the advent of the Republic of Turkey in October 1923, political and educational records changed. Citizens of the Republic when listed as graduates of Istanbul Woman's College now stand as Turkish citizens, whatever their original nationalities may have been.

THE NEW WORLD IN TURKEY

THE twentieth century has thus far proved to be a period of far-reaching transformation in all lands. The end of the World War was followed everywhere by a time of general bewilderment and a gradual influx of new ideas. The early liberal movement of the Young Turks in 1908 marked the beginning of a long struggle in national development. From that time onward, the background of popular thinking gradually changed, and new national ambitions were intensified by the experiences of the Turkish people during the war.

DAWN OF THE TURKISH REPUBLIC

President Mustapha Kemal has had a fundamental part in shaping the history of Turkey in the recent past. Born in 1880 at the turn of two epochs, he was ready to act when the tragic moment of national development arrived. It was he who opened a new outlook to a bewildered nation. Fundamental changes followed rapidly one after another. The reigning sultan during the latter part of the war and immediately afterwards was Vahid-ed-Din. This monarch had a kindly spirit but not a sufficient inheritance of ability to deal with modern political conditions. It was not in Turkey alone that people were confused or that new problems



FIVE GRADUATES FROM VARIOUS LANDS

Surpique Vosgemadn
Armenian

Yova Milosheva
Bulgarian

Halidé Edib
Turkish

Angeliki Tsacona
Greek

Paraskeve Kyrias
Albanian

arose. The evolution of ideas seems to be intensified in times of national conflict, and the war left a troubled world to ponder the possibility of creating new conditions in all lands. All nations were perplexed by post-war problems, which were especially difficult in the Near East.

THE LAST SULTAN

On November 17, 1922, the last Sultan of Turkey, Vahid-ed-Din, could no longer meet the pressure of political changes and demands for new methods of government. He escaped from his palace in the early morning hours and took refuge in a British man-of-war then in the harbor. The city awoke the next day to find that the Sultan had fled. The members of his paralyzed household were soon scattered afar and lost to the world. Vahid-ed-Din had been Caliph as well as Sultan.

THE LAST CALIPH

Prince Abd-ul-Medjid, as he was the next heir to the kingdom, took the place of the departed Sultan as Caliph, filling the office of chief religious ruler of all Mohammedans. But the throne of the Sultan was never again occupied. While Abd-ul-Medjid was Caliph he invited me to call, on one occasion, at his palace. He resided in Dolma Bagtche, the distinguished residence of the old sultans and the scene of many great events in the historic past.

I found this celebrated home of royalty in a very run-down condition. The floors were shaky, and the walls disfigured by time and decay. My arrival was announced by one of the aides who invited me to enter the audience room. The Caliph rose and stood while I slowly walked across the long distance from the door to his place of honor. He was seated in a large, old-fashioned chair of wood, richly carved. During my visit His Majesty, evidently not being accustomed to light conversation, allowed what seemed to me long silences to occur. Finally, I felt embarrassed and, according to my Western democratic inheritance, rose to leave, forgetting that royalty must fix the end of all interviews. The Caliph looked much astonished at this breach of etiquette on my part, but he politely stood up and accompanied me to the door of the salon, which he very courteously opened for me as I walked out. Subsequently, in visiting the Queen of Greece and the King of Bulgaria I remembered that etiquette would not allow a visitor to fix the length of a call on a royal sovereign, however long it might prove to be.

The influx of modern ideas was very rapid in the years immediately following the end of the World War, and in March 1924 the Caliph could no longer hold his anomalous position and followed the Sultan into exile. It was interesting to me to remember that my first experience in Turkey under royal

sovereignty had been in the reign of Sultan Aziz—and my last was in connection with the son of Aziz, Caliph Abd-ul-Medjid. With the downfall of the last Caliph the rule of the house of Othman came to an end.

THE TURKISH REPUBLIC

Under President Mustapha Kemal the new republic gradually developed. Politics and religion were separated and, as is the case in Western lands, a man's creed became his own affair. Education was promoted under the new régime. A notable code of law was evolved, the civil code based on that of Switzerland and the criminal code on that of Italy. These codes are doubtless subject to changes as necessity arises. Veils for women are obsolete and forgotten. Hats instead of the old fezzes have appeared on the heads of men. The unity of Islam as a goal has been replaced by the higher ideal of freedom and progress for the Turkish nation.

Thus the last vestige of the old régime disappeared. The Turkish Republic under the presidency of its distinguished leader has taken its place among the progressive nations of the world. It has developed not only a modern constitution but also a spirit of liberty and loyalty.

During the long period of a great national transformation Istanbul Woman's College has remained quiet and undisturbed. The years have been in

many ways a time of academic growth and all within the college walls responded with deep and sympathetic interest as the old methods passed away and a new régime came into existence. The notable law that existed even from the earliest history of the nation that women should control their own property has influenced later points of view. Women in Turkey are progressive, and graduates of the college are prominent in many forms of public activities. In fact, modern Turkish women are ready for leadership in all lines of progress. Their unusual inheritance from ancient times has rendered them especially responsive in their reactions to modern life.

Since the old methods passed away in the different countries of the Near East, the graduates of Istanbul Woman's College have shown themselves prepared to join the world procession. The goal of the graduates is scholarship, efficiency, and devotion to high national ideals.

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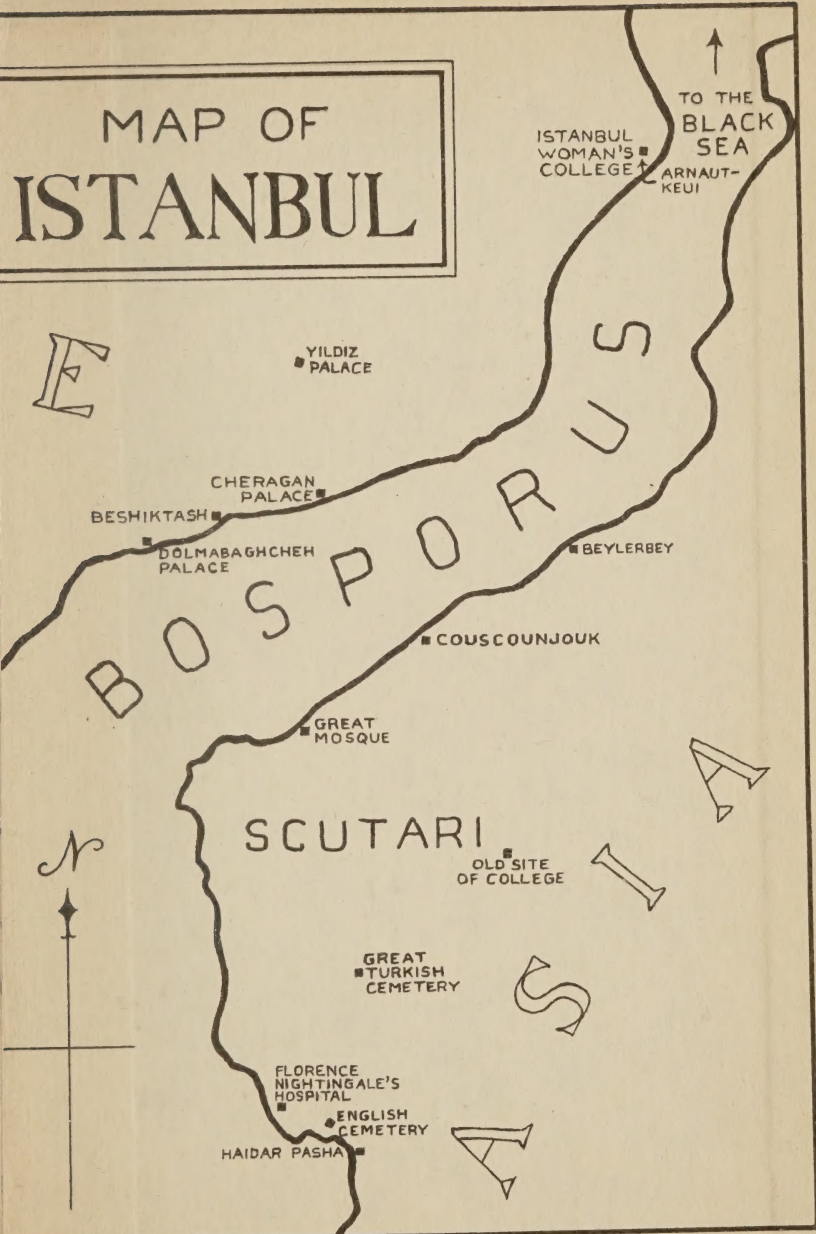
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